

HAZRAT MAKHDOOM ALI MAHIMI

(QUTBE KOKAN)



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M. S. (Orth) (Bom)

SAJJADA NASHIN HAZRAT TOPIWALE BABA (R.A.)

RAZA FOUNDATION
HAZRAT TOPIWALE BABA DARGAH (R.A.)
Mahim, Bombay - 400 016.







HAZRAT
MAKHDOOM ALI MAHIMI

(QUTBE KOKAN)

(Shaikh Mohiyuddin Ibn-e-Arabi Sani of Asia)

*His Biography with the translation of his famous
"Tafseer-e-Rahmani" with his books.*

By :

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Qadri, Barkati, Noori, Rizvi,
Qalandari, Malamati, Owaisi.

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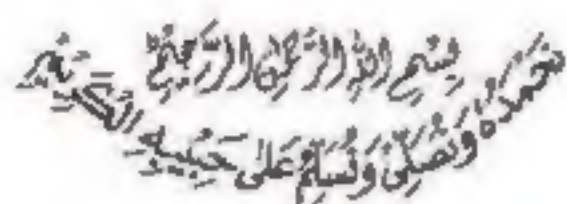
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Dedication

To My Parents

To My Peer Saheb

Hazrat Mohammed Mustafa Raza Khan (R.A.) Bareilvi

To My Spiritual Teachers.

(1) Hazrat Saifullah Baba (Umreth, Gujarat)

(2) Hazrat Daftar Ali Shah (Paleji, Gujarat)

(3) Hazrat Sufi Dulah Khan Alla Hazrat Topiwale Baba
(Qalandari, Malamati Owaisi) Mahim, Bombay.

(4) Hazrat Islam Ali Shah Chishti (Bombay)

Thanks :

To The Trustees of

RAZA FOUNDATION

(Hazrat Topiwale Baba Dargah (R.A.)

& Mr. Yunus Aghadi Ashrafi and his family

for their Kind Co-operation.

CONTEXT

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II From Madina Sharif

i.e. Jannatul Baqi, the tomb of Hazrat Jafar Taiyar (Radi Allahu Anhu)

III In Karbala near Hasib by the road there is a tomb of Hazrat Awn (Radi Allahu Anhu) son of Hazrat Jafar Taiyar (Radi Allahu Anhu)

IV Near Hazrat Gause Azam (Rehmatullah Alaih) Mausoleum there are two places of Meditation and prayer of Hazrat Jafar Taiyar (Radi Allahu Anhu) and Abu Hamza (Radi Allahu Anhu).

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Qutub-e-kokan Makhdoom-e-Mahimi

"Ali fetch me a glass of water", said the mother after finishing her Isha prayers. Her son Ali rushed to bring water. The pious lady lay in her bed and soon went to sleep. When at Tahajjud time she woke up she saw Ali standing by her bedside with a glass of water in his hand. She said, Ali, why you did not wake me up? The obedient son said, 'I thought I should not disturb your sleep. I wanted to enjoy this Khidmat (service). The Mother said, Your Khidmat would one day bring you the title of Makhdoom (the master) and your sincerity would make you Faqih, the scholar of theology.

Ali was eager to attain the knowledge of religion. This was the time when Baghdad and Madina Sharif were the centers of learning. Ali wanted to go to Baghdad or Madina to quench his thirst of Islamic learning. But the mother loved him so much that she was hesitant to part with him for such a long journey. So she prayed to Allah, 'O Lord! arrange for my son a source of knowledge here itself so that he may not go away from me. And her prayers were answered. Hazrat Khizr was appointed as his teacher. Ali used to go to the seashore and learnt his spiritual lessons from Khizr. Hazrat Khizr had instructed him specifically not to reveal to anybody the arrangement of teacher and disciple.

The spiritual Madressa went on smoothly. Ali was very sharp in attaining the knowledge. One day the mother asked Ali, I have noticed that you remain absent from house after the Fajr prayer. Where do you go? Ali could not dare to hide the truth from his mother and told her all about Hazrat Khizr and his tuitions. From that day Hazrat Khizr stopped coming. Ali was very much depressed on discontinuation of

his classes with Hazrat Khizr. He sought his mother's permission to go to Baghdad for further studies. The mother prayed to Allah: O Lord! Ah is innocent. He did not tell a lie to me, please don't punish him for his truthfulness. The pious lady's prayer was once again answered and Hazrat Khizr started to come to teach Ali till he attained full knowledge of religion.

He became the scholar of Fiqh and Hadith and acquired proficiency in Quranic learning. His contemporaries gave him the title of Faqih. He was also called Makhdoom for his service to the knowledge seekers. Makhdoom Ali Faqih wrote many books including a commentary on the holy Quran entitled Tafsir-e-Rahmani. His scholarship has been recognized far and wide.

Makhdoom Ali Faqih is the Qutub of Kokan, a great Wali of Western India. It is really very important to know about him and his service to the Islamic faith. I am happy that my brother in Tareeqat Dr. Syed Kamaluddin has rendered a yeoman's service by writing this book on Makhdoom-e-Mahim. In this book you will find the biography of the Qutub-e-Kokan with detailed introduction to his books on various Islamic subjects.

I have the pleasure of seeing the Quran hand-written by Makhdoom Sahib. It is really a master piece of calligraphy. On every 28th day of Ramadhan, the Quran written by Makhdoom is displayed to general public at the Dargah at Mahim where Makhdoom Ali Faqih lay buried by the side of his beloved mother.

I hope that this book will help Sunni Muslims to know about Makhdoom Sahib, who reigns even today over the hearts of millions through his spiritual achievements. I advise my Muslim brethren to visit the dargah of Hazrat Makhdoom to seek his blessings. It would be a real tribute to Makhdoom Sahib if we could popularize his work.

among the masses. The commentary on the Holy Quran written by
Makhdoom Sahib needs to be simplified in Urdu for the benefit of com-
mon man. It is a treasure of knowledge

My best wished to the author

SYED ALEY RASOOL HASNAIN MIYAN NAZMI

Sajadah Nasheen Marehra Shareef

15th of Ramadhan ul Mubarak, 1420 AH

DR. SYED MOHD AMIN (M A , Ph D)

Sajadah Nasheen Marehra Shareef

Professor of Aligarh University

28th of Shawwal, 1420 AH

4-2-2000

Blessing and prayer of Shaikhul Mashaikh Naqibul Ashraf
Hazrat Allama Shah Syed Ahmed Jaffer al Gelani Saheb Saheb
Sajjada Nasheen Aastana Ahiya Hazrat Makhdoom Subhani Sayyidna
Gausul Azam Dastagir (Rehmatullah Alaihi) of Baghdad Shariff (Iraq)

I am highly indebted and deeply grateful to him for his inspira-
tion and his Divine Knowledge. I have written the book of Hazrat
Makhdoom Ahi Mahim (Bombay) or Hazrat Shaikh Muhiyuddin
(BN-E Arabi E Sani of Asia)

Signature

A. M. Gelani

20-1-2000

Shaikhul Mashaikh Naqibul Ashraf Hazrat Allama Shah
Syed Ahmed Jaffer al Gelani saheb

Sajjada Nashin Aastana Ahiya

Hazrat Makhdoom Subhani Sayyidna Gausul Azam Dastagir
(Rehmatullah Alaihi) of Baghdad Shariff (Iraq)

Dr. K. H. Sayed Qadri Barkati Rizvi, Noori

Sajjada Nashin Hazrat Toorwale Baba

Amarul Hazrat Sufi Durrashan (R. A.)

Sahib Qalandriya Malamata and Owasiya

Preface

It is rightly said that all great Sufis, Saints, Poets, Philosophers and thinkers are worn and brought up by first home university by the parents of Royal blood with highly cultured learned spiritual teachers to with Divine Knowledge

So this is the same example of great Makhdoom Ali Mahimi who is a great Sufi Saint of Gujarat, Maharashtra and Kōkan State

He was brought up by his highly educated, learned and sufi father Maulana Ismail (Whose tomb is in Kalyan (Maharashtra State) and his mother's tomb is next to him in Mahim (Maharashtra State)

So this is the example for modern students and children who travel to other sufis and saints for blessings but never take the blessing of their parents. Makhdoom Ali Mahimi has got Divine Knowledge from Khawja Khizr who is supposed to be Divine teacher of Prophet Moosa or Moses (Alaihis Salam) and also of great Wali (Saints) and by the blessing of his mother

He is strictly follower of Shaikh Mohiyuddin Ibn-e-Arabi the great sufi of international reputation from Spain with Qadri orders from Shaikh Abdul Qader Jeelani (Rehmatullah Alaih) from Baghdad (Iraq). I am the member of Shaikh Mohiyuddin Ibn-e-Arabi Society since 1984 in the Oxford from (U.K.).

It inspires me that Shaikh Mohiyuddin Ibn-e-Arabi the great Sufi is internationally known from his societies from Oxford (U.K.), Spain, Australia, America and Turkey

Why not Hazrat Makhdoom Ali Mahimi is also famous all over the world from his Tafsir-e-Rahmani (Commentary on Qur'an) and other books on the Divine path.

He is strictly follower of Shaikh Mohiyuddin Arabi's philosophy

of WahdatulWujud (Unity in Diversity).

So Makhdoom Ali Mahimi is also Mohiyuddin Ibn-e-Arabi Sani (Second) in Asia.

First and foremost I am very very deeply grateful to the backbone of book the translators of Arabic books in English and Urdu Janab Mahaskar Sahib and Prof. AbdurRazzak Nadvi research scholar in Anjuman-e-Islam Research Library.

Besides that I am very thankful to Hazrat Mohammed Abdullah Mama paro who is the descent from Nawab family of Makhdoom Ali Mahimi for providing some documents of Hazrat Makhdoom Ali Mahimi Pedigree

I am also great thankful for the suggestions and providing me other manuscripts from Peer Mohammed Shah library & Professor G.M. Bombaywala from Ahmedabad and also to my ex Arabic teacher Prof. Shafi Shaikh of Bombay University

Besides that I am very thankful to Mr. Hasan Librarian of Hyderabad University. He has written Arabic thesis Ph.D. on the subject "Muja'id Ali Sani" of Sirhind.

My thanks to Librarian of Darul Ma'arif of Hyderabad, Librarian of Victoria Garden, Librarian of Jama Masjid Mr. Tunekar

Last but not least obligation on me for composing my book by Mr. Mohammed Zubair Qadri, Editor "Afkar-e-Reza" (Urdu Quarterly) and the members of Tehreek-e-Fikr-e-Reza.

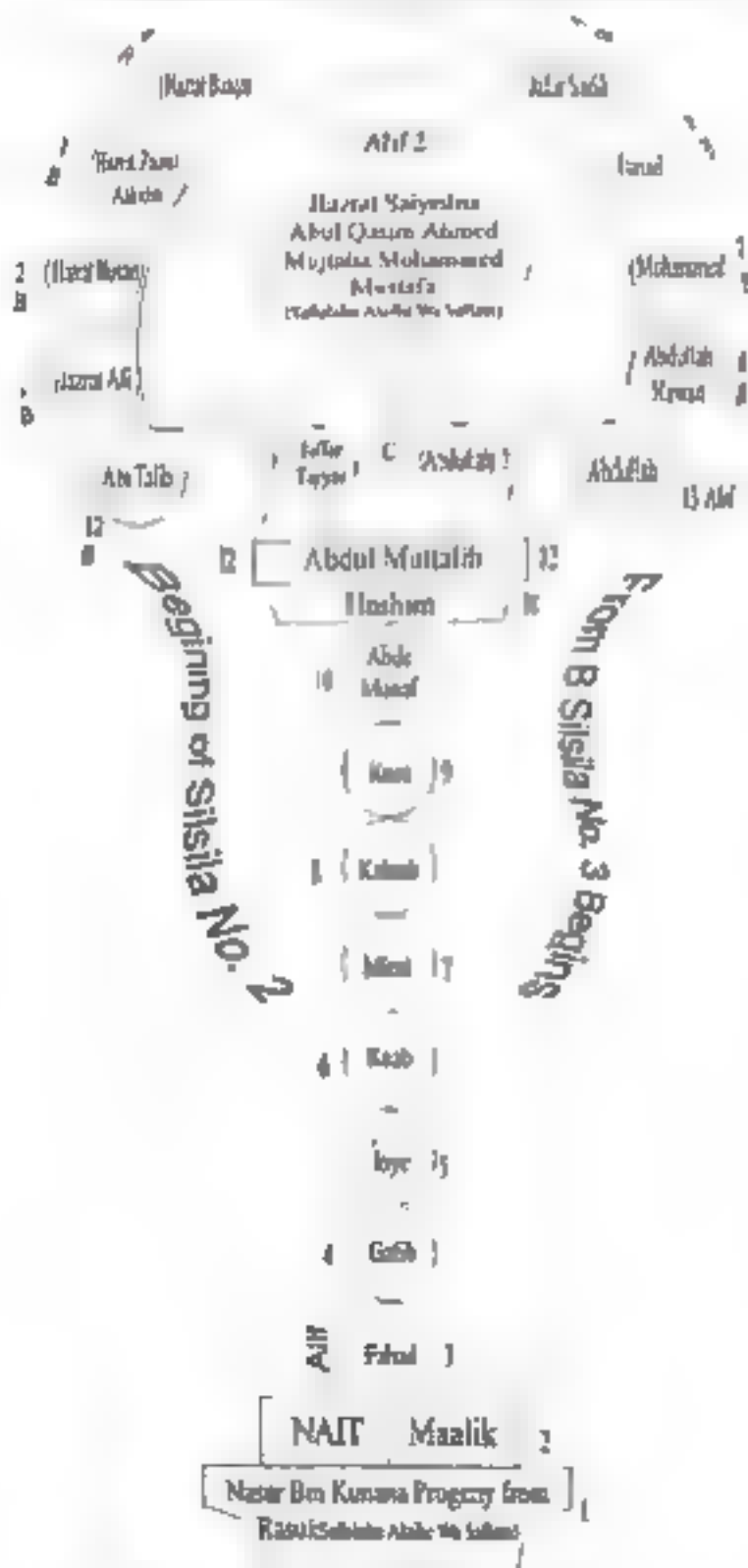
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Malamatia, Owasiya (M.S. Bombay)

Sajjada Nasheen Hazrat Sufi Dulakhan or Topwale Baba

Dargah Mahim

Nawak Community
Progeny of Hazrat Makhdoom Ali Mahini



Silasta No. 1 to be said Bara Nasr

CHAPTER I

Hazrat Makhdoom Ali Mahimi

Hazrat Mohiyuddin Ibn-E-Arabi Sani of Asia

Introduction:

People have different beliefs about God. But I behold all that they believe! And the Verse:-

"My heart has become the receptacle of every form. -

It is a pasture for gazelles and a convent for Christian, and a temple for idol monks, and pilgrim's Kabah, and the tablets of Torah, and the of the Qur'an." 1

I follow the religion of love whichever way its camels take. For this is my religion and my faith," ... 2

"I swear by the reality of love that Love is the cause of all love were it not for Love (residing) in the heart, Love (God) would not be worshiped." ... 3

These are the Divine words of great Sufi teacher Shaikh Mohiyuddin Ibn-e Arabi who was great spiritual teacher of Shaikh Akbar

Shaikh Makhdoom Ali Mahimi Qutub (Pole), the highest Saint of Maharashtra and kokan.

His spiritual teacher was not only Shaikh Akbar as mentioned before, but his divine knowledge was from God, from Prophets including Mohammed (Sallallahu Alaihi wa Sallam) i.e. (Owaisi Sitsila) and from the great canon books of (1) Qura'n (2) Torah (3) Old testament (4) Zubur. These are the pious books of (1) Mohammedans (2) Jews and Christians.

So when spiritual teacher (Shaikh Akbar) of Makhdoom Ali died. In his funeral there were Mohammedans Jews and Christians.

Saints of India (Awliya-E-Hind)

Awliya is the (Arabic) plural of Wali which is interpreted as signifying "nearness" by which is intended spiritual proximity. Some authorities ascribe to wilayat with a kasra of the wao, the meaning of diversity of appearance and to wilayat with a fatha, that of authority.

Others assert that the idea of a lover attaches to the first, and the state of the beloved to the second. The possessor of the former quality is called wali, that of the latter wafi.

Another opinion is that the word Wilayat with the fatha betokens the proximity (to God) of the Prophets, and with a Kasra (Wilayat) of the Saints. 4

In ancient works many Qutubs have got remote control over the hearts of people, so he can control 18000 worlds and he has cross over and passed through 70000 veils out of which 40000 veils of darkness and 30000 veils of Divine lights, by the grace of Allah and His Prophet (ﷺ) with perfect men like Khizr spiritual teachers like Shaikh Akbar and Owaisi S. sifa.5

These kings and empire who ruled over on bodies human beings have finished and forgotten. But Makhdoom Ali is still alive and will be remembered forever till the world will last. Because he rules over human beings heart.

Born Place Mahim.

1. Thane Gazette Vol. II

2. Bombay Gazette Vol. III

Migration from A Sacred Muslim saint Makhdoom Ali Bin Ahmed has been migrated from Madina Sharif

He is from Nawail Community which was famous at the rise of Deccan. (History of Tibri)6

Nawail community is from Quresh.- 7

The Prophet (ﷺ) said about Abdullah Bin Jafar Tayar.

"Abdullah is face and his whole nature is like me." Then Prophet prayed for him and his family. ---8

The community who has got honour to have from Nawait family.

Hazrat Jafar Tayar was a brother of Hazrat Ali (Radi Allahu Anhu) and son of his uncle. This title of Tayar was given to him. The people used to tell him the father of needy people.

Hazrat Abu Huraira (Radi Allahu Anhu)) was saying about him that to nobody was so great after Prophet (ﷺ). The Prophet (ﷺ) used to tell that Hazrat Jafar Tayar migrated to African country and he praised to King about Mohammedans.

Then he returned to Makkah after the battle of Khaiber. The Prophet (ﷺ) was so much pleased with him that he (ﷺ) kissed his pre-head and embraced with him chest to chest. The Prophet (ﷺ) said, Man is like the different fruits from different trees. But Jafar ((Radi Allahu Anhu)) and I are the fruits of one tree.

In the 8th year of Hijra, Zaid Bin Haris (Radi Allahu Anhu) was sent to Rome as a Commander and the Prophet (ﷺ) said if anything may happen to Zaid Bin Haris, then Jafar should command the army.

When Zaid had become the Martyr the flag was given to Jafar (Radi Allahu Anhu) but when his right hand has been cut off then Jafar took the flag in left hand. But when his left hand had also been cut off he took flag on his chest till he became the First Martyr in Islamic Jihad. He is the great Martyr in the family of Abu Talib (Radi Allahu Anhu).

So you can imagine that now Nawait family is found of him.

The great Makhdoom Ali Mahumil is from such great family in the Islamic History.

Nawait family is not so much great due to relation of Prophet

(ﷺ) but they sacrifice everything for the sake of Islam.

Maulana Suleman Nadwi writes that English Navy word is derived from Nawait word

These people were travelling whole over the world with ships for preaching of Islam, business and to serve humanity

These Nawait families came to India so many years ago and spreaded from Madras and Deccan to whole over India.

The auother of History of Nawait, Ahmed Abdul Aziz born on 28th December 1860 at the place of Nekor at Andhra Pradesh. Hazrat Wila forefathers Hafiz Ibrahim in the year 1368 came to kokan from Basra.

"Asif-ul Lughat" (آسیف لغات) a Persian Urdu dictionary has been written by 'Wila'. Wila has written Gazals 2 to 3 couplets of Hafiz Shirazi's Gazals.

Besides that he has written other books on forming, Dastan-e-Ghem (داستان غم-مرثیہ) and Taswir-e-Noor (تصویر نور) about Prophet.

Ibn-E-Batuta's Journey to India:

By Khan Saheb Maulvi Mohammed Husain M.A. He reached to the City Hunuji. He mentioned that they are Shafai Maslak. Shaikh Mohammed Nagori is also from the same place.

They used to cook their food by Male cook and never allowed male or female servants.

Tarikh-e-Farishat:

Malbar's Kings converted to Musalmans.

Nawait community was Qureshi from Madina and their relation with Nasr Bin Kunana to Hazrat Mohammed (ﷺ) (Maulvi Bakar Agha Veiori).8

Description of Nawait families are given under following books:-

AUTHORS

عبد بن خان باغی
غای خان نظام الحق
محمد امین
حسان الہند میر غلام علی آزاد بھٹائی
لام نوری
مجمع اغوا ضل علامہ جلال الدین سیوطی
نوب شاہ نواز جان مصفاہ الملک
میر جعفر طبری
نوب قادر عظیم یادگار کرمانگی
مولانا باقر آغا ویلوری
قاضی ابو سعید

BOOKS

(۱) توحید الایمانی
(۲) منتخب الاسباب جلد سوم
(۳) وقائع سادات
(۴) شہدۃ المرجان
(۵) نزہت الحقائق (منقول از گلستان ادب)
(۶) رسالہ کشف الانساب
(۷) ماثر الامراء
(۸) تاریخ طبری
(۹) گلستان نسب
(۱۰) غلات الشریعہ
(۱۱) در احوال حکام ہند
(۱۲) کتاب الانساب

Other old books Balimus (150 A.D.) published. These islands are called Heptanesia.

(Hazrat Shaikh Makhdoom Ali Faqih Mahimi by Mohammed Yusuf Khatri Page-3.)

FOOTNOTES :

1. Futuhat Vol III 175
2. Tarjuman al Aswaq P.P 30-40 Fusus P-194
3. Futuhat P-194
4. Aina Akbari Ilrd Vol.
- 5 (a) Iqlabasul Anwaar P.259 by Hazrat Shaikh Mohd Akram
(b) Mira'tul Asraar by Hazrat Shaikh Abdur Rehman Chishti
6. Tarikh-e-Tibri
- 7 Tarikh-e-Nawait
8. Kitebul Asaba By Ibn-e-Hazar
9. Nafhatul Amberia تفحات العسریہ Maulvi Bakar Agha of Velori

CHAPTER II

BIRTH PLACE & MIGRATION :

Makhdoom Ali was born in Mahim in Maharashtra (Bombay State) including Kokan.

He was born on 10th Moharram 776 A.H. and 1372 A.D from the Nawait family.

His name is Shaikh Ali. He was expert in jurisprudence of Islam so he has been called "Faqih". He has become famous due to his mother's service. That is why called Makhdoom (Devoted Servant).

Besides that he was born at Mahim i.e. his name is Faqih Makhdoom Ali Mahimi.

His father was highly learned Wali. His father's name is Shaikh Ahmed Bin Ibrahim Bin Ismail. His tomb is in Kalyan.

His family title was "Paraw" i.e. he is Kokani. His Mother's name Fatima Bintu Nakhuda Husain and title was "Lakula". His mother's father was Kokani and was businessman.

Makhdoom Ali was born in Moharrum on 774 A.H. at night time in the period of Feroz Shah Tughlak at Mahim in Kokan. - 1

MAHIM HISTORY :

The most noteworthy abode of place at Mahim is the dargah of the Mohammedan saint. Hazrat Makhdoom Faqih Ali Paru.

Mahim on the suburban section of the Western Railway is the nearest station and number of BEST buses on various routes touch the place. A huge Urs (Death anniversary) is celebrated at the dargah in honour of the Saint from 13th to 22nd of the month of Madar or December. The Urs is attended by over three lakhs of people, mostly from Bombay and belonging to different religion during the ten days. — 2

The saint Hazrat Makhdoom Faqih Ali Saheb was of Arab Origin an ancestor of his having fled to India about A.D 860 (A.H. 252) from the clutches of Hajjaj bn Yusuf, the tyrannical governor of Basra and surrounding districts. Some five hundred years later there was born on the island of Mahim a very remarkable man, Shaikh Ali Panu or as he was subsequently styled Makhdoom Faqih Ali "the worshipful Junisconsult Ali" whose still attracts thousands of Musamans annually from all parts of India". The saint died A.H. 835 on A.D. 1431 at the age of 58, as we learn from the Kashful Makhdoom or Revelation of the concealed by Mohammed Yusuf Khattkhate and a mosque and Shrine was straight way built to his memory which was repaired and enlarged in A.H. 1085 (A.D. 1674) and improved by the addition of verandahs in A.H. 1152 (A.D. 1784). After spending several years of his youth in travel and study, he is said to have been appointed as law officer to the Mohammedans of Mahim. He acquired well merited reputation for piety and learning his Chief work being a commentary on the Qura'n held in high esteem by the Sunni Muslims of the world. It is belived that the saint is capable of fulfilling one's desire and those who come to the dargah generally make vows before it in order to get a child, success in business, etc. and on fulfilment of their desires offer sweet-meats, etc., to the dargah. Also ascribed to the saint are many miracles in his life time, including one when his is supposed to have brought back to life a dead she goat which he loved so much.

The dargah stands on the western side of the Cadei Road on the main entrance faces the east. The dargah is constructed in stone and plaster coated with cement plastering. To the east of it is a two storied Naqarkhana or a drum chamber with four arches on the ground floor, for roof of which is surrounded by a green flag. To the north of the tomb is the mosque.

MAHIM FORT

The Mahim Fort is located at the mouth of the Mahim Creek at the southern end of the Mahim Causeway. In a letter written by Engineer and his council to the Court of Directors on 15th December 1673 it is stated "small lives or parapets and ground houses have been raised at Mahim and Sion." It was strengthened at the small fortification were built by Sir Thomas Grantham in 1684 during the eleven month that he held possession of Bombay. It is also mentioned that the small forts at Mazagaon, Sion, Mahim and Worli were also supplied with cannon. .3

In 1772 the Portugese fired on to Mahim fort. The English resorted with shells which "damified their college at Bandra. In August of the same year the Portugese attempted an invasion between Sewri and Sion" .4 What remains of the fort now are the rampart walls towards the Mahim Creek. However, it is one of the very few old and historical objects in Bombay.

EDUCATION AND TRAINING OF Makhdoom Ali Mahimi :-

His father Hazrat Maurana Shaikh Ahmed Qudus Sirrahul Aziz was highly learned Scholar and was wali.

His father trained him in all the subjects of Qura'n, Hadis, Fiqah, Logic, sufism and other mysterious subjects at the age of nine year.

Then his father expired at the age of 9 year afterwards his mother trained him.

Then after his parents teaching his quest for learning was more and more to reach the highest degree of wali.

He wanted to go out of India for Divine Knowledge, but his mother told him that she prayed to God for his quest of Divine Knowledge.

DIVINE KNOWLEDGE BY KHIZR PROPHET :

As I have mentioned before who is Khizr, Wali, or Qutub at the

beginning of the book.

When his Mother's prayer is fulfilled Hazrat Makhdoom Ali had habit of going daily to seashore after morning prayer

He saw an old man sitting on stone near the seashore. This old man was not anybody but Khwaja Khizr (Prophet of water).

Khwaja Khizr called him and said your mother is a pious and wali woman, Allah has fulfilled her prayer for your Divine Knowledge. You can come daily here after morning prayer and I will teach you Divine knowledge but do not tell to anybody

One day his mother asked him my son, where you are going daily in early morning.

Now, he confused and fumbled because his Divine Teacher Khizr had told him not to tell to anybody where are you going daily.

But Makhdoom Ali spoke truth. The next day morning Khwaja Khizr could not meet him.

So he came before his mother and cried and told her that I spoke the truth in front of you though Khwaja Khizr advised me not to tell anybody

But his mother was very holy woman. So again she prayed to Allah. Then again Allah heard her prayer and next morning Khwaja Khizr told him that your pious mother's prayer is fulfilled by Allah. But this time Khwaja Khizr gave a morsel from his mouth,

As soon as that morsel swallowed by Makhdoom Ali, he became the remote controller of seven earths seven skies passed through 70,000 veils of darkness and Divine lights (40,000 veils of darkness and {30,000 veils of Divine light.})

Every Muslim knows that Divine path for Wali is very very difficult until and unless if you have perfect Man (Peer-e-Kamil) or mother's blessing of Makhdoom Ali. His mother completed his Divine

knowledge within short period which takes so many years of life.

You can see the photo of that place on which Makhdoom Ali had learnt the Divine knowledge from Khwaja Khizr. That place is in the sea behind Makhdoom Ali's Dargah.

Wali Though he was a great obedient and devoted servant to his mother. One day his mother asked him a glass of water before sleeping after night prayer, he just went to bring a glass of water then his mother slept.

Now he was standing with a glass of water whole night till his mother woke up at mid night prayer. When his mother asked him about his standing with a glass of water then he replied that mother you asked for a glass of water before sleeping, from that time I am standing and waiting for you that when you get up so I can give a glass of water for you.

His mother when heard this story about his son, she overwhelmed that night with joy that Allah has given her such obedient son.

Then she got up for midnight prayer and she prayed to Allah that Allah you become a friend of my son and made him great saint to serve humanity. May Allah give such obedient son to every parent.

Then he became the greater saint (Qutab) and head saint of all saints of Gujrat, Maharashtra and Kokan.

His parents were rich so he and his parents used to feed poor people and other guests day and night and he used to give Divine love to Divine people.

FOOTNOTES :

1 Aftab-e-Kokan by Munshi Fakhruddin Khadim P 19

2. (Government Gazetteer of Bombay City & Island Vol. II 1909, P 301)

3. The gazetter of Bombay City & Island vol III 1909 P 30

4. Ibid VOL II P 82 Note 2

CHAPTER III

His Religious path and his books

He was follower of shafai, Owaisi path and strict follower of Shaikh Akbar Mohiuddin Ibn Arabi's spiritual path of unity in Being or unity in Diversity

He was staunch and strictly follower of Shaikh Akbar's path.

So much so he went personally to Syria to explain this path of Shaikh Akbar's sufism to one saint in Syria who was not believing this path.

He has given perfect reply to all saints and Maulvis to understand the path of Shaikh Akbar

They have no right to criticize Shaikh Akbar till they understand the sufis terminology.

HIS BOOKS AND COMMENTRY ON QURA'N :

He has devoted his full life with prayer, meditation, writing the books on Divine love with the service to humanity

His books and commentary on Qur'an (Tafseer-e-Rehmani) is like the pearls from oyster. He has solved the difficult problems on sufism and Qur'an.

His famous commentary on Qur'an is called "Tafseer-e-Rehmani and Tashree-ul-Mananan". He has explained about connection of one Ayat to another Ayat in such a manner where there is no disconnection between Ayats. In every Ayat of Qur'an there is divine light of Jalal and Jamal and Shaikh Akbar's path of existence of Being or unity in diversity. Though great commentators of Qur'an on Ayat have written like Imam Fakhruddin Razi, but Makhdoom Ali Mahimi's Commentary is quite unique in this style.

This commentary of Qur'an has been published in Cairo.

He has explained about one Ayat of Qur'an like

الْمَاءُ دَلِيلُ الْكِبَرِ لَا رَيْبَ فِيهِ هَذَا لِلْمُتَّقِينَ

with a grammar of Arabic and their meaning with 12 crore 83 lakhs, 44 thousand and 5 hundreds. With such a high Commentary on one Ayat. The Maulvis and commentators of Qur'an surprised because his Divine knowledge which was from "Spirit of Mohammed (ﷺ) and Khwaja Khizr (Alaihis Salaam) 1

There are 114 surats in the Qur'an and there are 114 "بِسْمِ اللَّهِ" Allah's name I begin who is the most merciful and Benevolent.

So he has given the summary of every Surat in the "بِسْمِ اللَّهِ" only His Commentary of Qur'an has been taught in the great Arabic University of Cairo i.e. Al-Azhar University and his Commentary has been read by all countries including Europe, Gulf Countries and other Countries.

His Tafseer-e- Rehmani will be available in all famous Libraries of the world.

HIS OTHER BOOKS :

He was born when all great sufis and scholars were already born.

The great sufis like spiritual teacher Shaikh Mohiyuddin Ibn Arabi, Shaikh Sadruddin Konawi, Shaikh Shahabuddin Suharwardi, Shaikh Fakhruddin Iraq's ideas, sufism and reflections and impact on him.

He had already reflections of great greek philosophers like Aristotle, Plato and Socrates.

So he has developed sufism on Islamic Qur'an and Hadith only

He had all the knowledge of all subjects like Qur'an and Hadith, Logic, Medicine and other knowledge of eastern and western philosophers.

Shaikh Abul fazal who was a great minister of King Akbar. He has wrote a great three canon books on the period of King Akbar.

He writes in his book that Makhdoom Ali Mahum was a great

Saint, he was a perfect man besides that he has complete Divine knowledge as well as worldly knowledge to serve the humanity

He was strictly follower of Shaikh Akbar of Andalus of Spain.

He has left so much secrets of Sufism and Divine knowledge but people have never realised him and his books have been spoiled. 2

Shah Waliullah Muhaddis Dehli's Opinion about him:

إِعْلَامُ الْفَلَاحِ بِأَحْكَامِ حُكْمِ الْأَحْكَامِ

This rare book is the commentary on Qur'an and Hadith in deep mysticism.

He has described the secrets of sufism according to Islamic laws. He is the first person in India who write down commentary on Qur'an and Hadith with Islamic laws.

Though great Islamic scholars and thinkers like Imam Gazali's canon book like "Ahyaul Uloom" (4 Vols), Shaikh Akbar's "Futuhul-e-Makkiya" "Kubriyal-e-Ahmer" by sadruddin konwi, "Mishkat Sharif" and "Qawandul Kilma" by Azuddin bin Abdul Salam

Maulana Sayyied Abdul Hai writes in his book "Yaad-e-Ayyam" that Makhdoom Ali Mahim is the first Indian author who has written commentary and secrets of Islamic Laws.

His other famous books are as follows :-

1 Tafseer-e-Rahmani; the canon book of the commentary on the Qur'an. تفسیر رحمانی

2. Shahabuddin Suharwardi. زواری شرح عوارف

3 Mohyuddin Ibn Arabi قصص النعم فی شرح قصص الحکم

The Great Iraqi Sufi Philospher printed and published commentary of Shaikh Akbar's philosophy (Unity in Diversity) in existence.

4 ترجمہ لمعات عراقی

5. البورالارهر فی کشف سیر القضاء وقدر

6. الضوء الازهر في شرح النور الازهر
7. اسرار الفقه
8. اسجلاء البصر في الرد على استغما النظر
9. احلة التائيد في شرح ادلة التوحيد
10. رسالة الوجود
11. احلة التائيد

Shaikh Abdul Haq Dehlvi writes: He has sum up all Prophets sunnats, Commentators on Qur'an and golden Words of Sufis with arguments with Qur'an and Hadith with Unity in Diversity

By act of God, by fate or decree and destiny

4. النور الازهر في كشف سر القضاء والقدور

Shaikh Akbar's Philosophy that things are already present before its manifestation with the knowledge of Allah, that is called "Divine knowledge"

In searching for the root of servanthood in the divine reality, Ibn Arabi turns to the nature of existence ascribed to the creatures. He expresses the "Oneness of Being" e.g. "Wahdat-ul-Wujud"

According to destiny the orders of manifestation on things are before its manifestation it is already there in the Divine knowledge. His orders or decree for the manifestation of things according to His names, actions and his attributes.

5. قصص النعم في شرح قصص الحكم

This is an authentic book of Shaikh Akbar's philosophy on oneness of Being. (Wahdat-ul-Wujud)

He is the pioneer of this theory

He described himself when I was in Syria in the month of Moharrum of the last dates in the year 647 Hijra. He has seen the Prophet (ﷺ) in the dream and he has seen this book in the hands of Prophet.

The Prophet ordered him to spread the teachings of this book among the people so the people can be benefited. So agreed to Prophet's order but this book was already popular among the sufis and Ulama.

You can imagine his commentaries on so many languages like Arabic, Persian, Urdu, French, English and other languages.

The list of English authors are already published since I have become the member of Mohiyuddin Arabi Society since 1984 in Oxford in London.

Dr Austin of Durham University who has himself translated the Fusus, referred to during the Ibn Arabi Symposium in 1989 as almost an insurmountable task even for an Arabic scholar like himself 3

An Iraqi friend of Bulent Rauf once said it was easier to understand the Qur'an than the Ibn Arabi. All this is because Ibn Arabi is a meaning to understand which one must have a receptivity of the heart or pre-ordained where meanings, will filter in until the receptacle is so attuned to this meaning that it will lay itself open and read to receive the full impact of the weight the meaning represents. It is a gift directly given by the Giver of all gifts for whatever reason. He alone Knows why

Jelveti Shaikh Ismail Hakk. Bursevi's Turkish book of Fusus into the early 18th century was a book of inestimable value.

It took four years for translation of Jelveti Shaikh Ismail Hakk Bursevi's book.

There are 28 chapters in this book i.e. called Bezels of Wisdom. Each chapter has got one Prophet. It means God has given 28 attributes to each chapters.

Shaikh Akbar the Spiritual teacher of Makhdoom Ail Mahimi writes in his "Naqsh-ul-Fusus" That the aim of all the ways is to God, and God is their aim and they are all according to the straight path, but

we serve God by the way which leads to our private happiness and He did not give that has law to us.

This is the book of the Fusus- al-Hikam means that this was call Fusus-u -al-Hikam by the Envoy (ﷺ) or equally it can be that this was giving news of the fact that the name of this book was Fusus-al-Hikam at the level of God. To call this book by the name of Fusus is to proclaim that this book is the potentialities of the Wisdoms brought down upon the hearts of the perfect ones that are mentioned therein, because the word Fusus points at the realities and meanings which are specifically known things. Just as Fusus is the place of the engraving of the symbols of Names by which the treasures are sealed. This Fusus is the engravings of the Divine Wisdom of perfection of the uniqueness by Mohammedan Collectivity of the sealhood which are detailed in the receptacles of the heart of the perfect Prophets which are mentioned in this book. Other English authors who has written commentary on Fusus is Nicholson and other Muslim authors who has written commentary on fusus are:

(۱) ابن الرمكاني كمال الدين الناصري ١٢٤٢ھ

(۲) شيخ داؤد قيصري متوفى ١٢٥٢ھ

(۳) شيخ عبدالرواق كاشي متوفى ١٢٣٠ھ

(۴) مولانا عبدالرحمن جامي متوفى ١٢٩٨ھ

(۵) شيخ مبارك علي شاه

(۶) عبدالقدير صديقي

(۷) مولانا فرنگي محل والي

(۸) سعد الدين محمد فرغانى

(۹) شيخ بريد خليفه رومي

(۱۰) شيخ محمد صالح كاتب

and others, only three persons in India who had done commen-

tary on Fusus are before Hazrat Makhdoom Ali Mahimi, they are -

1. Sayed Ali Hamdan 714 H. / 1314 A.D.
2. Abul Mohsin Sharfuddin Delhvi.
3. Khawaja Sayed Mohammed Hasain Gesudraz (Gulbarga).

Maulana Abdul Hai has written in "Nuzhat-ul-Khawahir", that his original script is there in Deoband Madrasa with 651 pages with the seal of Saadullah 1161 Hijri.

Maulvi Mohammed Yusuf Khatkhatey writes that Makhdoom Ali wrote three commentaries on Fusus.

Other sufis and Ulema have also written commentaries like Shaikh Abdul Qoddus Gangohi, Shaikh Amadudin Arif, Shaikh Asgar Ramuzi, Shaikh Mohammed Afzal Allahabadi, Shaikh Nooruddin Ahmedabadi, Sayed Abdulah Daulatabadi, Shaikh Mohibullah Allahabadi and Maulana Abdul Ali Firangi Mohalla

(7) المرتبة الرفيعة في الجمع والموفق من سمرات الحقيقة انوار الشريعة

In this book Hazrat Makhdoom Ali had written all answers to Shaikh Ismail Muqni who had criticised Shaikh Akbar.

He has proved with Qur'an and Hadith all about Sama (Qaywali). In this he has proved all the answers by Imam Gazali.

Besides that he had answered all criticism and questions on Futuhat-e-Makkia.

He has given references of all great sufis, scholars and Ulema like Imam Gazali, Imam Razi, Halim Bagwi, Imamul Harmain Abubkar So-booni. This book is there in Peer Mohammed Shah Library 822 Hijri and it contains 230 pages. --- 4

This book he has written to those who criticised Shaikh Akbar's philosophy. ---5

In this book Shaikh Abdul Latif Al-Maruf Ba Sayed Shah Mohiyuddin Qadri Veloni has given reply by his book "Faslul khatab Bai-

nulKhata Wa Sawab.

6 Shaikh Fakhruddin's famous book is in Persian It is called "Lam'ate Iraqi" ترجمه و شرح لمعات عراقی

This persian text has been translated into Arabic by Makhdoom Ali Mahmi.

Shaikh Fakhruddin was a disciple of Hazrat Zakaria Multani in Suharwardi Silsila.

When his Shaikh expired, he travelled to Konya to learn Fusus mysticism from a great Khalif of Shaikh Akbar Sadruddin Konvi.

Afterward he wrote "Lam'at" in persian. After reading Lam'at of Shaikh Fakhruddin Iraqi, Shaikh Sadruddin Konvi commented that "The Kalam-e-Ilahi (Divine words of Allah) only Waliullah can understand.

Another great persian author Maulana Jami wrote اشعة اللمعات (Ashatul Lam'at). In this book there is a discussion on time and space. 7

We will discuss first in detail about time and space, what our Prophet (ﷺ) said that "do not abuse the time".

Other sufis said, time is momentary and temporary in which future has to come.

Ustad Abul Ali Dakaki, great Sufi said "time is that in which you are present. If you are in this world, your time is in this world. If you are in the next world then your time is in the next world. If your time is in happiness then your time is in happiness but if your time is in unhappiness then your time is in unhappiness.

It means time is that you can feel which is powerful on you.

Iraqi's Opinion about time is that; Divine time is classified in fifth category that is. time is Eternal, it is not temporary or permanent there is no present, past or future, but it is above all attributes like "Di-

vine Time"

Qur'an Sharif quoted that "it is that Divine time which is ever lasting. is like mother of book.

Other Western Philosophers have divided time in four classifications.

(1) Time is always (Conceptual) in mind and not outside it.

(2) perceptual, means in the sensory feeling of us like a sensual man. The man thinks about present, past and future tense. This is serial time (Iqbal) The Time is always conceptual in Mind and not outside it.

(3) Physical. It is that time which is not connected with mind, feelings of body, but with the planets. Sun Moon and Stars.

(4) Newton's Time Absolute is that time where passing of time is same but no other changes take place. Sufi is the son of time. It means he is busy with the present time and he does not think about past present or future tense.

SUFIS SAID :

Time is like sword. If you touch the sword softly then it is easy for you. But if you touch it very harshly then it will cut you.

Every moment which is passing it takes away some particle from me because heart has hope that is why it is passing away.

The person is dead. It means he is not free but he should die before his death in his life time موت قبل ان تموت

The intelligent is who has obeyed the orders of time. لمعات عرفاني

Hazrat Makhdum Ali Mahimi has written commentary on it. He has also written commentary and translation in Arabic of the famous book on sufism and on the subject oneness being (Existence in Being) (وحدان الوجود).

7 This book has written by another great sufi Hazrat Mohammed Azizuddin Maghribi رسالة جام جهان نساء ترجمه

8. Makhdoom Ali Mahimi has written translation and commentary on it in Arabic the book named *آراء الدقائق بشرح مرآة الحقائق*

9. Another great Sufi of Ahmedabad Shah Wajiuddin Ali has also written commentary on it *امحاض الصيحة*

This book he has written and given reply to the questions and critics of Shaikh Akbar.

FOOTNOTES :

1 Makhdoom Ali Mahimi by Abdur Rehman Parwaz Islahi

2 {Aine Akbari by AbulFazal Vol 3 p 174}

3 Fususul Hikam translation by Ismail Hakk, Bursevi , English translation by Bulent Rauf

4. *المرتبة الرفيعة في الجمع والتوفيق بين اسرار الحفيظة انوار الشريعة* Peer Mohammed Shah Library (Ahmedabad) Pages 230

5 *امحاض الصيحة*

6 *فصل الخطاب بين الخطاء والصواب* Khuda Bakhsh Library, Patna

7. Page 50 *احسان صفحه*

CHAPTER V

Contemporary Saints at the time of Shaikh Makhdoom Ali Mahimi ... 1

1 Hazrat Sayed Alaaddin Zia al Hasan al Huseini (Rehmatullah Alaih) He expired on 801 A.H. at Daulatabad.

2 Makhdoom Shaikh Zainuddin Dawood Husain Chishti Shirazi (Rehmatullah Alaih). He is from Chishtia Sisia, expired on 803 A.H. at Daulatabad.

3. Abulbarkat Shah Hafiz Husaini (Rehmatullah Alaih). He was contemporary to Hazrat Shaikh Zainuddin, expired on 803 A.H.

4 Hazrat Mir Sayed Ashraf Jahangir Samnani (Rehmatullah Alaih), expired on 808 Hijri (Tankhe Awla) at Kachewcha Sharif in (U.P.)

5 Sayed Sharfuddin Mashadi (Rehmatullah Alaih) at Bharoach in Gujrat, expired on 808 A.H.

6 Shaikh Alaaddin Chisti (Rehmatullah Alaih), expired on 809 H., in Patten Mohalla Barkatpura in Gujrat.

7 Hazrat Maulana Khazgi (Rehmatullah Alaih), he was a disciple and Kha'ifa of Hazrat Nasruddin Chirag Dehli expired 819 Hijri in Kalpi Sharif

8 Shaikh Ahmed Thanesan (Rehmatullah Alaih) expired on 820 Hijri at Kalpi Sharif

9 Hazret Khawaja Banda Nawaz Husaini Gesudaraz (Rehmatullah Alaih) expired on 825 Hijri at Gulbargah Sharif in Hyderabad.

10 Hazrat Shaikh Ahmed Maruf Makhdoom Buzrug Junedi (Rehmatullah Alaih) expired on 833 Hijri in Deccan (Bijapur)

11 Shah Nizamuddin Burhanpuri, expired on 834 Hijri at Burhanpur (M.P.)

12. Shah Abdulhaq Rudaoli (Rehmatullah Alaih) from Sabri Silsilah, expired on 838 Hijri.

13. Shaikh Badruddin Zinda Shah Madar (Rehmatullah Alaih), expired on 840 Hijri in Makanpur

14. Hazrat Gunj Baksh Shaikh Ahmed Khattu Maghribi (Rehmatullah Alaih) Expired on 849 Hijri at Sarkhaiz in Ahmedabad.

15. Hazrat Qutube Alam Burhanuddin (Qutube Aalam) in Ahmedabad, expired on 856 Hijri at Watva in Ahmedabad. Date of Birth 790 Hijri at Watva in Ahmedabad.

16. Hazrat Maulana Abdur Rehman Jami Quddus Sirrahu. His age was 17 to 18 years at the time of death of Hazrat Makhdoom Ali Mahimi.

17. Hazrat Sayed Hisamuddin Qattal Jahangiri (Rehmatullah Alaih). He was a disciple and envoy of Hazrat Sayed Ashraf Jahangir Samnani, His dargah is in Poona and is known as Dargah "Sayed Sadat". Expired on 842 Hijri

FOOTNOTES:

1 Aattab-e-Kokan by Khadim Mahimi Page 36 آفتابِ کوکن - خادمِ مہیمی
صفحہ ۳۶

CHAPTER V

Contemporary Kings at the time of Hazrat Makhdoom Ali Mahimi

1. Feroz Shah Tughlak.
2. Gyasuddin Tughlak
3. Abubaker Tughlak.
4. Nasiruddin Mohammed Tughlak.
5. Daulat Khan Lodhi
6. Sayed Khizr Khan on Delhi Throne

The best period was at the time of Feroz Shah Tughlak. He had called great Ulama and Wali Allah from different places.

In Gujrat Ahmedshah Gujrat. was the King and Ahmed Shah Bahmani was in Deccan. (Aftab-e-Kokan Page 41) آفتاب کوکن

CHAPTER VI

Other Books of Makhdoom Ali Mahimi

المربة الرقيقة في الجمع والتوقيين اسرار الحقيقة و انوار الشريعة

Shaikh Makhdoom Ali Mahimi came to know in his period by great Sufi and Qutub Shaikh Karimul Jamaluddi Mohammed Mizgaji that one Shaikh Ismail Shaikh Muqun has criticised Shaikh Akbar. But Makhdoom Ali Mahimi had given replies with Qur'an and Hadith that

The Wali becomes the friend of Allah and Wali turns to Divine light then his all movements are by Divine light.

In awake condition also most of the Walis see souls of Prophet and Angels.

In Fana filah ك في الله (Mystical Annihilation) most of the Wali with utter some words are called (Sathat) or to tell those words, in that last stage of annihilation with Allah. با بالله (Continuance immortal Abiding e.g. Mansoor bin Hallaj uttered Anathuq (I am God) or Bayazid Bustami uttered "All I am the Great".

These words are pardoned off by Jurists, that these are uttered in the Annihilation condition of Divine Knowledge.

Shaikh Makhdoom Ali had discussed and replied by giving references of great Sufis and Jurists like Hazrat Imam Gazali, Imam Harmain Abubakar Salooni and others.

He discussed in this book of Iman of Parach, about life and death and seeing the face of Allah, about Hell and so and so faith.

امحاض النصيحة (A)

This book is also written by Makhdoom Ali Mahimi on the criticism and replies of all questions on Shaikh Akbar.

He has given references from the great sufis Saiyed Shah Mohtyuddin Qadri Veori's book "Faslul Khatab Bainul Khata wa

فصل الخطاب بين الخطأ والصواب، sawab

شرح الخصوص في شرح القصوص (٩)

Shaikh Sadruddin Qunavi (671 Hijri) was a great Khalifa of Shaikh Akbar. People know him as (Shaikh Kabir).

The great Sufis, Scholars and Jurists were his disciples like Shaikh Fakhruddin Iraqi, Maulana Shams Raiki, Shaikh Moinuddin Junedi and Shaikh Saiduddin Farooqi.

The word Wisdom (Hikmah) is in the plural of a Wisdom (Hikam) and Wisdom (Hikmah) is nothing other than the commanding mind of complete determination and propositions of knowledge.

The complete and perfect Shaikh, Sadr-al-Millat Wad-din al Konvi, God bless his mystery (Sadruddin Konvi, in his book called "Fukuk" explains that wisdom is nothing other than one of commanding minds in such matters as knowledge and total determinations in the way which is particular to it, with awakening and recommendations in accordance with the origins that limit it and upon which depends from the absoluteness of the Divine knowledge and gnosis of His Praiseworthy ipscity by Virtue of His particularization in such degrees and in such ways as He manifests Himself. And in this appearance what is meant in Arabic by the Divine purpose is that it appertains to the will of the ipscity of the first instance and mystery of that particularisation and this does not mean potentially nor does it by submission.

The word 'Kalim' (the wordly) is the plural of 'Kalam' (word). The mystery of the potentiality of the existent is called 'word'. The Shaikh (Rehmatullah Alaih) says in his Futuhat in Chapter 198. " know that brings the words of God who are inexhaustible. God the High " for the being of Jesus (Alaih Salaam) In fact he is the word that He radiated (liqa) to Mary, and that is Jesus (Alh Salaam). The totality of the existences are Divine words. However when the Shaikh (Rehmatullah

Alaih) means the explanation of the Wisdoms that have come down upon hearts of Prophets who are mentioned in this book, what he meant by " Words " are people and *sadr-al-Millat Wad-din* (*Sadr-uddin Konvi*), referring to the words that followed and the people were 'Successors' parting at what this meant in his *Fukuk*. The Word is the same as that Prophet for whom and for whose is the Wisdom of God, from the point of view of his speciality and the pleasure of his particular station who is in fact the religious way (*Shaikh*) of this Prophet because of which he is called a Prophet, but from that point of view of his knowledge of God and from the point of view of God's knowledge and and its being temporal or ephemeral all of this is infinite and timeless, and this is the aspect of his Sainthood. The *Shaikh* (*Rehmatullah Alaih*) pointed at a very suitable meaning is this, and that meaning in this, that as truth fully and veridically transmitted and related from the *Mohammada Presence*, with words. People of knowledge from among my people are like the Prophet of *Bani Israel*, it becomes established that the knowledgeable people and gnostics of these people are like the people of *Israel*. Thus making it known that among this *Mohammadan* people there are heirs to Prophets who are heirs by knowledge, by state and by station and who receive from the spirits of those Prophet's knowledge and states and tastes in which stations they (the Prophets) were present before these (the Heirs) and that each Prophet's heir receives the extension of help and effusion from the spirit of that Prophet, or he receives it directly from God the High but from the same or from which that Prophet had received it.

In short *sulfi's* heart must have only Allah and he must have passion for prayer, obligating prayers and other prayers, purification inside the body as well as by *Nafs Rehmani*, Charity, Divine love, *Zikr* and Divine thinking.

زوارق اللطائف في شرح عوارف المعارف (١٠)

(Zawariful Lataif 632 Hijri in Jame Masjid)

Shaikh Shahabuddin Suharwardi's famous book is (Awariful Ma-ar f).

I have read this book. In this book one side there is Tasawwuf and other side there is complete training programme for the disciples in Khankah.

In India there are so many famous Khulifas of Shaikh Shahabuddin Suharwardi. Makhdoom Ali has written commentary on it.

The writer's name is Mohammed Azmatullah Nazarhani (bn Maulvi Karamatullah).

Other letters are there in Hyderabad, Rampur and Palna. In this book Makhdoom Ali has written, discussed explanatory notes on Sufi Kuthans. Besides that Hadith sharif and biographies and actions of other sufis.

شرح قصص الحكم (١١)

As the Hadith Says" Indeed God created man in His own image and God's light and Divine image is suitable to His own person.

(Buloni Rauf Fusus-ul-Hikam 108. شرح قصص الحكم)

We brought down from the Heavens for that which they asked and gave them each according to his measure (قدر or fate) and made him into a place of revelation and a channel for the revelation of Lordship and effusion of compassion which descend and effuse from the presence of the Name which is their support and made each a reality, from the high presence of divinity in accordance with his special aptitude and made them each a model of the 'Special people

Since Adam (Alaih Salaam) is the first of the seals which are in the image of Man and the most ancient of the Prophets in this emergence of elements, God the High manifested first in him the apparent

Prophethood and extended to him help from the Mohammedan Reality which is the Reality of Realities.

Prophethood is the exterior of Sainthood and sainthood is the interior of Prophethood. The Rasool (ﷺ) according to Headith "I was a Prophet before the being of Adam was between water and mud" extended help to the totality of the spirits and Prophets and Saints from his absolute sainthood. (Fusus—by Bulent Rauf P 108)

As this book came from the source of the Mohammedan station and through the way of the Ipacity from the totality of the uniqueness, in the Divine knowledge it contains the taste of the Rasool (ﷺ) and the sainthood of other Prophets there in mentioned, and it became the prevalent order and the dealer and indicator to the sealhood of their perfection and to the manner of their tastes. (خروج)

Rasool (ﷺ) divided knowledge into three parts, one part is that God, the most High, taught the Rasool (ﷺ) and ordered him to announce to his people, and this knowledge is the knowledge which is brought down to the people though the language of Prophecy to be announced to them in accordance with their receptivity and aptitude.

The second part of this God brought down knowledge to the Rasool (ﷺ) according to his practical aptitude which in relation to himself is necessiated by the degree of his Prophethood, but frubade him to announce this to the people.

The third part of the knowledge is that God did not give to the Rasool (ﷺ) during the time of invitation of his people to God, so that he is not worried,

That knowledge is the knowledge of Decree (Qada - قضا) and Destiny (Qadar - قدر) and the knowledge of the mystery of Destiny and the knowledge of union and the knowledge of oneness and the knowledge of the total Mohammedian Sainthood, so that times the Rasool (ﷺ)

would face his absolute sainthood which is interior and the universe of oneness and world be cut off from invitation, and those times he would not observe anything from the universe of immanence and plurality.

The Rasool (ﷺ) in his prayer pointed at these three parts with the words " My God I ask of you with all the names with which you called yourself or that you have taught down in your book, or that you have taught anyone of your servant, or by which you have shown in your knowledge of the unknowable. According to another Hadith, he said, "O God taught me three knowledges. He ordered me to announce one of these knowledges and forbid me from announcing another of these knowledges, and the third He left to me to announce or not"

الإله الدقائق شرح مرآة الحقائق (مرآة الحقائق) (جامع جهان نما) (۱۶)

This book Hazrat Makhdoom Ali Mahimi has translated from persian book whose writer was a great Sufi named Mohammed Azizuddin Maghribi, who was Staunch follower of Existence in Being. (وحدت الوجود) Then he wrote the commentary on it.

This book has been written on the stages of human being from Essence e.g. like unity in existence, oneness, evolution, reality of Mohammed and different stages of evolution from Essence to human beings in six stages (degrees).

These all stages he has discussed in detail and this is difficult book to understand about the sufism. That is why he has written commentary on it.

Before the evolution of world or (creatures) only Allah was there and His Existence only. Allah's existence with two types:

- (1) Allah's existence with his attributes and His Names
- (2) The second type of existence was with His Divine knowledge with attributes and His Names

This is called Divine knowledge. These created things which have

got characteristic knowledge of Allah's attributes and His names. From these qualities. From these qualities, these created things come out in existence in this world

The existence of these created things were already there with Divine knowledge (اعيان لايتهم) They have no sense perception but there was not non-existence but not there are not non Existence but present with the attributes and names of Allah.

Then they came out of from non-existence to existence with names and attributes. Before these created things are come out as evolution from different stages of absolute existence

This absolute existence (Essence) Allah has no evolution, no names, no sensory perceptions, no comparison, no similarity but only Allah.

Then the different stages of five evolution came out from absolute existence (Allah).

Then these created things come out from with different theophanics and with different kinds, different colours with sensory perceptions like different stages in mirror

THE FIRST STAGE OF EVOLUTION

This is called reality of Hazrat Mohammed (ﷺ) or Unity. This reality of Mohammed (ﷺ) is a veil between absolute existence (Allah) and created things. This is called unity (oneness in existence). These existed things have different attributes with mercy and beauty. This stage is called Lahut.

THE SECOND STAGE OF DUALITY (WAHEDIYAT)

In this stage there are attributers with different qualities which come out with different perceptions and different acts with different knowledge. This is called Jabarut.

These above three stages are like Ahdiyāt, Lahut (unity), Wahdaniyat (Duality), jabarut and multiplicity (Wahediyyat) are called different stages of evolution of Allah i.e. called Ahdiyāt is absolute existence in unity (wujūd-ul-Mutlaq).

Ahdiyāt is Wujūd-ul-Mutlaq Wahdiyāt is unity and Wahdaniyyat is multiplicity

The degree of Wahdat and Wahediyyat are without space. In these there is difference of Absolute existence (Essence) and His attributes with intelligence and knowledge.

Hazrat Moh'yuddin ibn Arabi Society (London) A commemorative Volume by S. Hirtenstein and M. Tiernan P. 12)

The Book of the description of the encompassing circles رسالہ جام جمالی
(Risala Jam-e-Jahan Numa, Persian) (Insha Ad-Dawair)

In the name of Allah, the Merciful the Compassionate

Praise belongs to Allah who has created man in His Image (Surat) and favoured him with His secret. He established symmetry (Mudha) and Correspondence (Mubaha) as two premises to obtain knowledge of Him, assimilating man either to the Degree of His essence and attributes, or to that of His creatures.

May the action of grace be upon the Prophet synthesis of the first Principle (al-mubadi-ul-awwal), token of the degree of pre-existence, radiant Light without shade, concealed beneath the veil of incomparability. He is the reality of realities, and the first manifested emergence according the forms both of created realities and of the Creator, as much in respect of formal resemblance as of the essential reality, the name and qualification, and also of the dispositions of the creatures. May God grant the action of grace to the Praised One, and to his family, and companions, and may He salute, ennoble and honour him.

He has made subject to you all that is in the heavens and on earth, and all comes from Him (Qur'an XLV 13) If Man did not possess the most excellent constitution (Qur'an XCV4), if he had not been created in the image of the pre-existent (Surat-al Qadim), and if he did not come from the empire of Truth by reason of the tranquility and love he brings to Him, no creature would have had a true existence in relation to him, and the supreme pleroma would not resplendent station.

The possessions, then all their forms, would not have presented themselves to him and the bodies of the celestial spheres (A'ram-al-Falak اجرام الملك), would not have turned in his soul.

I have all of that in treatise which I have entitled, the description of the circles comprising the correspondence of man to creator and to creatures, by sensible and intelligible forms and by creatural attributes, as well as by the revelation of truths within him by suitable path

Man possesses two dimensions of perfection. By the first he accedes to the degree of divine manifestations and by the other, to the degree of existential manifestation. On the one hand he is spoken of as servant from the feel of his being subject (Mukallaf) and that he comes into existence after the fashion of the world after having being non-existent.

On the other hand, he is spoken of as Lord (Rabb) by virtue of his office and lieutenant (Khalifa) his form surat and the most beautiful constitution (Ahsan-e-taqwim), from (Qur'an XCV, 4.) He is like an Isthmus (Barzakh) between the world and God the real, an epitome, with knowledge. These are called (Ayane Sabita اعيان لایة).

Ayane Sabita are things in dissending orders which are present in Divine knowledg. They do not come out as Wujudi external but they have got only knowledge.

The third degree of dissending order is soul of World or it is

called Malakut.

The third degree of stage is called Wahediyat with soul and dis-sending different souls and divide them in different souls.

The fourth degree is world of Mithal i.e. station between souls of the world and with different bodies of human beings.

The soul is lighter than body, so world of Mithal is isthmus between soul and body of human beings.

In the world of similarity for every creature there is a similarity with the face and body and it is so much lighter than this worldly body and face. This similarity can be thought of with mind and sensory perception.

The fifth degree is called the world of this earth is Human Nature and Body. This same human body is passing from 1st degree to 5th degree with different forms in the mirror. After 5th degree the perfect man is the last to be born. This degree is called the space of multiplicity in diversity.

In this space or worldly earth Allah's attributes with names are the organised in different manners like the reflections in the mirror. That is why man has become the lieutenant (Khalifa) and he is superior to Angels. This sixth degree is called stages of descending orders.

The first three degrees are called Divine categories of space.

The perfect man with Allah's attributes and His names, is Hazrat Sayeduna Mohammed (ﷺ) the envoy of Allah and that is why he is the head of all Prophets and the last Prophet.

The perfect man is he who has all attributes and names of Allah must be present with him.

The perfect men are Prophets and Awlia (the friends of Allah) and these people have got their birth rights. These rights they get from the Reality of Mohammed (ﷺ).

Please try to remember that the personal essence of Sayeduna Mohammed (ﷺ) is quite different from Reality of Mohammed (Haqiqate Mohammed - حقیقت محمدی).

Allah is Divine light and from Allah's Divine light Hazrat Mohammed (ﷺ) is the first have been created and from the Divine Light of Mohammed (ﷺ) everything has been created. This is called Haqiqate Mohammed or reality of Mohammed (Hadith sharif)

Shah Wajihuddin Gujrati Alvi (the great Saint of Ahmedabad of Sattari Silsilah) has written commentary on this book named (Aina-e-Haq numa آئینہ حق نما). In the mirror of this 18000 worlds you seen nothing but the reflection of Allah and Allah only (Muhiddin Ibn Arabi of Commemorative Volume).

Summary of Risala-e-Jahan Numa

Man constitutes the link between the metaphysical and Physical realities. Know that the object of this treatise is to specify the rank of man in regard to existence, to discern his station in relation to the degree of generosity and to examine the question of his manifestation subsequent to his non-manifestation through his individual essence.

(Mohiyuddin Ibn Arabi - Commemorative volume, Page 14 by S.H. Jensen & M. Terman)

The treatise as whole can be divided into six parts

- 1 Ibn Arabi first set out to define existence and non existence
- 2 Next, he poses the problem of knowledge of things, non-existent with a view to following the question of whether there is pre-eternal knowledge of Man, who is a reflection of the whole of creation, in the same way as the universal reality contains all existential possibilities
3. In this section, Ibn Arabi dwells at length on the characteristics of the universal reality

4 The author then goes on to define the categories of existence which apply to man in virtue of his divine and human nature.

5. In the latter part of the treatise, Ibn Arabi enlarges upon the correspondence between man and God in relation to the divine names designating God's essence, attributes and actions. This is illustrated with the help of a number of diagrams and tables, which gave their name to the treatise and whose purpose is to indicate the individual's spiritual station in relation to their actualization of the divine names.

6 These autobiographical considerations draw to a close with curious, cosmological myth concerning the seven guardians of the divine names.

CHAPTER VII

The Routine Life Of Hazrat Makhdoom Ali Mahimi

Sufis and Shaikhs have routine life with obligatory prayers with extra prayers with *wird* and *awrad* (with special prayers and to ask to Allah and His Prophet (ﷺ) for him and for his followers and for human beings. They always invoke Allah for favour and blessings of human beings.

In front of Allah there is no great things in to both the worlds except His prayers and our humility in front of Him.

To remember Allah in every breath within 24 hours for 24000 times by Sufis and Saints remember Him more than lakhs time in twenty four hours.

This is called (Zikr) invocation Allah and His attributes incessant repetition of his attributes or formulas in praise of Allah.

If you remember Allah in every moment then you will not disobey His orders and you will be away from sins. *حسن الرب من حبل الوريد*

What more you want endless bliss from Allah when Allah said "you remember me I will remember you among the people." *تادكرني* (Quran Sure Baqr).

Makhdoom Ali Mahimi has special prayer for Allah for his forgiveness.

Forgiveness from Allah is the source of his greatest mercy on human beings and he became the source of happiness. He bestows wealth and children for the uplift of your family

By invoking and by repetition of the of name Allah, you can cross of 70,000 veils of Allah, out of which 40,000 veils of darkness and 30,000 veils of divine light which you can not cross without being disciple of Insaan-e-Kamil or who has got remote control power from Allah

for both the worlds or 18000 worlds. i.e. Prophets and Waliallahs.

In Bismillah hir-Rahman-nir-Rahim has also 18 words.

I am writing the translation of Makhdoom Ali's prayer

Allah, you are my Lord and there is nobody there to worship except thee. You have created me and I am your slave. I will try to obey your orders. I want to be under you protection from my evil deeds. you have get so much of gracious on me that I thank for them. I am repenting for my sins. You are the only forgiver and without you there is no forger.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَ
عَذْلِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ وَأَبُوءُ لَكَ بِعَهْدِكَ
عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

There is one order to remember Allah and His attributes and you have given orders to invoke us for Allah's names

You can call Allah with His Essence or with His attributes on Prophet (ﷺ). You can call Him Allah or the most gracious or His any attribute the all names are good for Him.

: الوجود في شرح اسماء المعبود

There is one book written by Makhdoom Ali Mahimi who is commentary on the names of Allah. He has written this book from his spiritual teacher Shaikh Akbar. Shaikh Akbar writes. Every name of Allah is with essence and with its attribute. Allah does His order with His any name e. g. if any ignorant person want to utter His name, then he should utter His name with the name of Him as knowledge giver i.e. Al-Aleem العليم

If the patient want his good health he should invoke this name Allah as disease cures. "Allahu Shafi" الله شافي

If poor wants to be wealthy then he should invoke Him as the self

sufficient one "Allahu Ghani" الله غني

Whether you utter these names of Allah with tongue then you get effect of these names of Allah on human beings. (Tafseer Sagheer Vol.1 page. 123)

Hazrat Makhdoom Ali Mahimi has described the mysticism and different meanings of Surah Fatiha. The Surah Fatiha is the Key of Divine knowledge. If you read once, then it is equivalent that you have finished one Qur'an.

Its different names like Surah Dua, Surah Munajat, Surah Shifa (Cure for diseases) and Surah Rukaya.

The Prophet has said, there is cure for every disease in Surah Fatiha. He just recited on one patient and that patient is completely cured.

Makhdoom Ali Mahimi has given the most important to Darud Sharif on the Prophet and upon his family.

The Prophet has said "The person who recites Darud sharif once then Allah and His Angels recites Darud sharif on that person. Allah forgives ten evil deeds and Allah uplift ten times his stations."

The Prophet said "The person who recite too much Darud sharif on me that person will be the nearest to me for every prayer. If you recite Darud sharif in the beginning of prayer and at the end of prayer Allah will accept his prayer."

Hazrat Makhdoom Ali Mahimi has emphasized to recite Darud sharif. He himself has written Darud Sharif in his famous Tafseer Rahman in the end of every Surah. So you can imagine how much he must be getting the peace in his mind and soul.

CHAPTER VIII

TAFSEER

يٰسَ (Yaseen) Prophet (ﷺ) I am taking oath that your hands are on the perfection of human beings, Your (Prophet ﷺ) perfection is the most complete on all human beings of the world. You are the most merciful and your character is the most among all the people of the world. You have given the people good advice for faith actions and deeds. Your stages of perfection higher and higher day by day with the higher speed.

ص (Saad) . Here Allah has taken oath of Prophet (ﷺ) for his truthfulness, honesty and sincerity

This was there before his declaration as Prophet. So much so even other religion's people have agreed with him whatever he used to tell also about transcendental, the invisible, supernatural secrets about the previous books of Allah.

Allah has taken oath of his Prophet (ﷺ) for his ascent of stages of perfections, about his patience perfection which is the attribute of his prophethood.

المتين (Al-Mateen) :- The firm one.

الحكيم (Al-Hakeem) .- The Discreet one.

المجيد (Al-Majid) :- The Glorious one.

الحسيب (Al-Haseeb) :- The Reckoning one.

المليط (Al-Muqit) :- The surkining one.

حَمَّ (Al-Momin Ha Mim) - To give advice for good faith deeds, action and to protect from evil deeds.

حَمَّ السجده (Ha Mim Al-Sijda) .- He is the most perfect in the destruction of evil deeds and he is the most perfect in mercy, love, and- less bliss and eternal life for ever.

حَمِّ الدُّكَّانِ (Ha Mim Al-Dukhan) I am taken oath of my name and my attributes like Hakeem, Mateen, Hameed, Majid, Haseeb and Mukeet or Ya Hannan and Mannan.

حَمِّ الْاَحْقَافِ (Ha Mim Al-Ahqaf) - حَبْلٍ مَتِينٍ (The strong thread)

Tafseer's example of Surah duha رَاضِعِي (Time after sun rising)

Revelation of Allah after sometime, second revelation.

I begin in the name of Allah whose different names with rise of Sun and in the night where He reflects different Divine reflections.

This is the example where Prophet sometimes do not get reveal from Allah. The most gracious who reflects sometimes and spread darkness on the human beings.

This does not mean He is unhappy but He does not forget the Prophet.

But He is the most merciful and He gives them divine light and He reveals them again after sometime. Oath of before sun rise time when sun rises. He gives maximum divine light on the soul of which is the highest degree of rise on the soul of Prophet ﷺ.

Oath of darkness which is similar to His Prophet (ﷺ) human tendencies. The Allah has not forgotten you after short times. But He gives divine light for your training.

If after sunlight there is darkness, it does not mean that Allah is not forgotten you, But this is for your divine light ascertainment day by day.

But Allah will give next world's best things where there is no human tendency, reflections for wealth of this world but you will get the maximum Divine light from Him. You will get the highest stage of (Shafaat) for your followers. His rays of divine light on every of your followers. But the followers who are now sinful but that day they will be free from your shifaat (by your influence on Allah.)

Hazrat Makhdoom Ali Mahimi was great thinker, scholar and had

great affinity for wisdom, sufism and mysticism.

In Tafseer-e-Rahmani, he has discussed the ideas of scholars and philosophers like, Aristotle, Plato, Abu Ali Sena, Farabi, Shaikhul Israq etc. etc.

That is why "Mujaddids Alf Sani" has criticised him. It seems that "Mujaddid Alf Sani" has not studied in detail tafseer of Makhdoom Ali Mahimi. He has read some chapters like Tafseer-e-Hud and that time Tafseer was not completed like today. If he had read complete Tafseer then he would have not criticised him.

In Tafseer-e-Rahmani, where you get the ideas of scholars and philosophers, there you get Hadiths for every point, the words and deeds of friends of Prophet (ﷺ) after him, followers and followers of followers and words and deeds of great Ulama and Scholars of that time.

Then you remember that tafseer has been written for the category of people of highest degree of scholars and who have got divine knowledge with tasawwuf. The Tafseer is not meant for ordinary people so people should not be misguided.

CHAPTER IX

OPINION OF GREAT SUFIS, ULEMA AND SHAIKHS ABOUT MAKHDOOM ALI MAHIMI

"Zamirul Insaan" author Salyed Ibrahim Madani write in his book tasawwuf that Hazrat Makhdoom Ali Mahim, became the great Saint due to his mother's blessings and prayers. He was the rich person but he used to spend money for poor guests and for feeding the poor people and for guests. He used to like fish for his food.

He has developed divine knowledge by his tremendous prayers and blessings. He becomes a Wali and is beyond the control of space and time. He has developed telepathy and miracles by obeying orders of Allah. He has developed divine light from Tablasea where every body's fate has been written. (روح محفوظ) This is what is called divine knowledge from divine light from روح محفوظ.

According to Quran Surah (1) راجعاً من لدنا علماً We have given him divine knowledge from us.

(2) رتبني الله بحسن له مخرجاً ويرزقني من حيث لا يحتسب These who fear for Allah, He solves his problems by Himself. He gets his livelihood in such a way that he himself does not know from where he gets.

Shah Barkatul Awila writes about him that Makhdoom Ali Mahim was great pious, devotee, ocean of knowledge with Shariat (theophany) and Tariqat (way for sufi's path for Allah) and he was such personality that his impression was there extremely and widely on human beings.

Maulana Mohammed Bakar Agha writes in his book (Nuzhatul Ambariya) that Makhdoom Saheb's manners ~ He was reached to the highest stages of mind and soul and beyond intellectual mind. He

was firm believer in the unity of Allah and oneness of Allah (Existence in one being) the highest knowledge of the way of sufism. He was all the time in deep meditation with Almighty. He had no relation with both of the worlds. He had miracles with good manners, good habits and the manner of great Sufis.

The famous Sufi, Shaikh Abdul Wahab Muttaki Sajli Qadri writes in his book " Hablul mateen fi Taqwiyatul Yaqin" that Hazrat Makhdoom Ali was used to remain in deep meditation so much so that Gujrat king's sister was in marriage with him. One day the wives of king had come to meet Makhdoom Ali's wife. They came to Shaikh's house but they can not enter the house. The wives of king stand near the door of his house. But Shaikh's mother told them to enter the house but they said, how they can enter the house when Makhdoom Ali was sitting at the door because they were with the veils on their faces.

Makhdoom Ali's mother told them he is in deep meditation with Almighty. He has no relation with this world or next world.

So they enter the house and asked about the proof of meditation (Muraqabah مراقبه).

Shaikh's mother asked him my son you cover your body with this curtain and give me your clothes for wash up.

But Shaikh's clothes were completely clean by his mother's order and in deep meditation he took out his clothes for wash up.

After one hour his mother had brought dirty clothes and told him to wear these clothes. Shaikh had put on dirty clothes on him, because he had no sense in deep meditation which clothes are clean and which clothes are dirty.

So he had passed life with his wife also. At that time the king of Gujrat was Ahmed shah who was a grandson of Muzaffar Shah the first king of Gujrat.

APPOINTMENT AS KAZI :

Sufi Makhdoom Ali Mahimi has passed his young life in journey and in reading the books of different subjects. Then he was appointed as Kazi of Mahim for Mohammedans. — 1

Shaikh Mohammed Ikram writes in his book "Aabe-Kausar" that the king of Gujrat was religious minded and he used to follow Sahariyat's order that is why he had appointed Hazrat Makhdoom Ali as Kazi

Tafseer-e-Rahmani's manuscript is there in Noor Mohammed Shah Library where about 250 pages are in the preface of it.

These pages have been omitted in the edition of Cairo Tafseer which was released by Nawab Jamaluddin from Bhopal. In this preface Hazrat Makhdoom Ali had described about the manner of King of Gujrat.

Sahiba Barkatul Awliya writes, that there was a Madrasah in Mahim and Makhdoom Ali Mahimi used to teach his pupils. The knowledge of both Shar'at and divine knowledge of the soul (Tariqat).

Tarikh-e-Awliya :

One disciple of Shaikh Makhdoom Ali Mahimi is there in Ratnagiri (Kokan) whose name is Shaikh Mohammed Saeed kokani. He had written so many books and Rasail on Sufism and other subjects.

He had spreaded Islam in Kokan (Barkat ul Awlia - Sayyed Imamuddin Gulshanabadi page.36) His tomb is there in Ratnagiri like sun. — 2

Another scholar Allama Badruddin Mohammed Bin Abubakar and Makhdoomi Allama Yemani was there between 825 H. & 1446 A.D.

He had written a book on Arabic grammar. His title is Makhdoom as for divine knowledge and soul relation with him.

Shaikh Abdul Haque Muhaddis Dehlvi:

He brought Hadiths Sharif in India and he had written so many

books on Hadith and on different subjects.

He writes that, Shaikh Ali Paru Gujrati was great Sufi and was strict follower of Tawhid and he had knowledge of fiqh and divine knowledge. He had written so many books on different subjects.

Then he writes Qur'ani Ayats and Hadith sharifs which change the hearts of infidels for Tawhid.

In "Akhbar-e-Nabawiyah" • In the best proverb the Arabs used to tell that lubed words لا كل شيء ما خلا الله باطل

In Hadith sharif it is written that a person who is devotee of Allah when he prays obligatory prayers and other voluntary prayers he becomes beloved of Allah. When he hears then he hears with divine hearing and a divine seeing.

I take an oath of Allah who has given life to Hazrat Mohammed (ﷺ) If you hold the rope of Allah with your strength then you become beloved of Allah.

Hazrat Ghulam Ali Azad writes in (Ma'asi-rul-kiram مآثر الكرام) that Shaikh Ali bin Shaikh Ahmed Mahim is from the community of Nawat and this community is famous in Deccan (Tarikha Tibri also mentioned this.)

Nawat community came to India from the Madina Sharif, when Hajjaj bin Yusuf Saqfi had killed 5000 Ulama and Awtias. So this community had came to India since then that is 152 H.

At that time Mahim was under Gujrat government. Makhdoom Ali Mahim had settled there.

He was strict follower of Shaikh Mohiyuddin Ibn Arabi and he had written Tafseer-e-Rahmani, Zawari (Commentary on Awarif ul-Ma-arif), commentary on Fusus-al-Hikam (Commentary by Sadruddin Konvi) Awarif-Tawhid written

In 885 Hijri he expired and his tomb is in Mahim.

MAKHDOOM ALI MAHIMI'S LIBRARY :

Shaikh Alauddin Ali bin Ahmed Mahimi (Bombay) was resident island of Bombay. He expired on 835 H / 1431 A.D. and buried in Mahim. He was a great sufi. He had written so many books and he had his own library.

Suleman Nadyi has written in "Tarikh-e-Gujrat" that when he has visited that library, he was shown, manuscript which had written by Makhdoom Ali Mahimi.

In small book "Zinda Karamate Awlia" 3 published by Karimi press Bombay and also a big book "Aaftab-e-kokan" 4 by Karimi press writes that his name was Shaikh Ali. He had perfect knowledge of theophony ۷۷ That is why he was known as "Faqih". He was born on 10th Moharram on Ashura day.

From his childhood his mother's service and by her blessing and prayers, he had got "Divine" knowledge from Khwzr and he had reached to highest degree of Awliat e. Qutub.

Professor David from Elphinston College----5 writes in his book about Bombay, that Makhdoom Ali Mahimi was a great Saint and his tomb is in Mahim.

A latest book in English published by Marg Publication as "Bombay" written by Mohsina Ahmed's article as sacred Muslim sites.

Ali bin Ahmed later known as Makhdoom Ali Mahimi, was born on the Island of Mahim in the fourteen century. His fore father had migrated in India about 860 A.D. by escape the tyranny of Hajjaj bin Yusuf, the governor of Basra. It is said that Ali bin Ahmed received Wilayat (Sainthood) because of his mother.

FOOTNOTES :

1. Bombay Gazetteer Vol IIIrd page 301

2 (a) Commentary on Fusus al Hikm شرح قصص من الحكم

(b) Barkat-ut-Tawhid by Sayed Imamuddin Gulshanabadi Page 36

(c) Karamatul Awlia Page 143

3. Zinda Karamat-e-Awlia printed at Karimi Press. Bombay

4. Aaflab-e-Kokan by Khalid

5. History of Bombay by M.D David 1973 pg. 15 1661-1708 B U.

CHAPTER X

Commentary on Qur'an and it's unique translation, discussion in Surahs and Ayats like pearls from the sea of Tawhid (Unity) and Risalat.

Surah Kahaf : Tell them, if the ocean becomes the ink still I can not write and can not finish about my Lord's orders and conversations if any others can come to write similar Ocean of ink.

The commentans on Qur'an has written like the out sea without shore. Its mysteries, commands and miracles can not be finished till Domes day (Qayamat). To understand the meanings of each Surah has got existence and ectasy meaning and with deep thinking you see with different theophay of divine lights with different veils.

The Qur'an is only unique book where you will find thousands and thousands of translations, commentaries in different languages of the world where such merit you will not find in any other religious book. The commentators and translators have devoted whole life for it. The famous commentators of Qur'an Sharif are Mohaddis-ibn- Jozi Tibri, Ibn-e-kaseer, Imam Fakhruddin Razi, Qazi Nasiruddin Bagawi, Jarullah Mehsari, Imam Gazali, Abubaker Jesas, Ibn-e-Saud, Khazin Ibn-e-Hayyan, Allama Jaryyali, Allama Taftazani, Mohiyuddin Ferozabadi, Allama Burhanuddin Zarkhashi, Jalaluddin Siyuti, Abu Muslim Alusi Asfahani, Nizamuddin Nishapuri, Shahabuddin Sewasi, Sadruddin Barusi, Abuzer Iraqi, Allama Shokani, Ala Hazrat Imam Ahmed Raza Khan Bareilly, Mufti Ahmed Yar Khan Naeemi etc.ect.

In English famous authors are Abdullah Yusuf Ali, Pickethol, Sales etc. Every commentator has written its commentary according to his knowledge like, theology knowledge, grammer knowledge, the orders and commands of Allah, the others traditional orders of Sar-

kare-Do-Aalam (ﷺ) Some have written in Sufi orders only like Tafseer-e-Ruhul Bayan, Shaikh Rozbahan Baqhi etc.

Hazrat Makhdoom Ali Mahimi is the first commentator in India who has written commentary from "Loh-e-Mahfuz" tableu written on the highest sky of Allah who through the Owaisi order of Khawja Khizr

He has written commentary in such a order of poetry, prose and Ayats of Qur'an in such a successive orders which nobody has written

The contemporary commentators in his life time were Shaikh Mohammed bin Ahmed Gujrati (820 Hijn) Kashiful Haqaiq-wa-Qamus-Daqaiq and Hazrat Khawaja Banda Nawaz Gesudaraz from Gulbargah (Deccan) (825 Hijri) Durre-Mukhtar

The first commentary manuscript is in Asiatic Society of Calcutta and the second commentary is in the library of Lucknow and some parts in the India office library London.

Makhdoom Ali Mahimi's commentary name is (Tafseer-e-Rahmani and Tesur-ul-Manan) Ma Ejazul Qur'an but it is famous as Tafseer-e-Rahmani.

This commentaries has been published by Maulana Mohammed Jama'uddin Dehlvi in Cairo.

He had sent a person, Maulana Mohammed Husain Fakir Dehlvi to Cairo and he remained there in Cairo till it is printed and published.

These commentaries are two in volumes each volume has 15 parts in them so total parts are thirty.

These two volumes published in (831 Hijri) and there are signatures of Maulana Mohammed Husain Dehlvi Caro Scholar and Maulvi Mohammed Afbesuri, Alijahan and Maulana Mohammed Kasim Nanutavi Its publishing date is 1295 Hijn 1

Dr. Abdullah Daragi from Cairo writes that if you read Qur'an

then you will find different Surahs in different times and according to different conditions are described. when you read them, then you have to read with the help of translations and commentaries then you can understand properly like the house which has got walls, windows, door swell equipped with furnitures.

Imam Fakhruddin Razi in his Tafsir-e-Kabir writes that the Qur'anic wisdom lies in arrangement of Surahs and its consequence orders. 2

Qazi Abubakar bin Arabi in his book Siraj-ul-Muridin writes that To understand the Qur'anic Surahs in continuation with words of Wisdom and its impression should be on the heart is new kind of knowledge is there. 3

Shaikh Waliudin Maulvi writes about the arrangement and orders of Qur'an: The persons who say that the persons should not search arrangement and orders in Qur'an Sharif because it has been gradually revealed on Prophet (ﷺ) on different occasions with different times but they are wrong. That is true that they (Surahs) are revealed in different occasions and different times but now these Surahs are completely arranged in orders according to Wisdom.

Because in Qur'an sharif there are traditions (Hadiths Sharif) also so whenever Ayats revealed on the Prophet (ﷺ) so he used to give orders to his companions that where these Ayats should be written. Then all Ayats and Surahs used to complete then Jabriel (Angel) used to recite completely.

This is what we read in Surah Qiyama where how to write and how the orders and commands are arranged systematically

This is how Qur'an sharif is with every Mohammedan with systematic orders and commands.

Allama Hamiduddin Farahani (Rehmatullah Alaih) who has

compiled Qur'an sharif with complete arrangement with perfection. These people have got full faith in Qur'an.

These people have got theophany that in Qur'an there is mysticism, different kinds of knowledges and that is due to the Key of arrangements and orders in systematic manner.

According to him different people have different knowledges in Qur'an and they find out different mysticism with different meanings, with outwardly and inwardly heartily. They take out pearls of words from the ocean of Qur'an which has no shore. These miracles and mysticism will never finish.

Imam Jalaluddin Suyuti writes that the first person who has written the knowledge of arrangements of Ayats, was Shaikh Abubakar Nishapuri. He was a great scholar in theology and prose. He used to preach on mimbar. Then he used to comment that why such and such Surah and Ayat were revealed on such and such time and why every sura is following other sura and why every Ayat is following another Ayat due to Wisdom. He was criticised by the people of Iraq, for not having the knowledge of arrangement of Surahs and Ayats.

Imam Fakhruddin Razi used to thank Allah on each and every commentary while describing it.

So Makhdoom Ali Mahimi has also great authority on commentary of Qur'an and he had described the commentary of it in perfect arrangement and systematic orders.

He used to thank Allah every time for his commentary and used to say it is nothing but Allah's grace on him.

Hazrat Makhdoom Ali Mahimi had written in the preface of his commentary. He writes Qur'anic commentary is the best example of arrangements and orders of Surahs and Ayats, which no Jinn or human being can describe. I was not fit for such commentary but due to Al-

lah's grace I had written the best commentary.

The great authentic scholars who had written commentary on Qur'an are Allama Burhanuddin Jarkasbi's commentary "Al-Burhan-fi-Tafseer-ul-Qur'an."

Allama Burhanuddin Bakal's commentary "Nazanumud dur Fi Tamasuhal Ayai wa Surah" Allama Suyuti's "Tanasuk-ul-dur-fi-Tanasubul-sur" These previous commentaries are written before Hazrat Makhdoom Ali's commentary

The learned scholars, commentators who has seen his commentary, they had described that Makhdoom Ali's intelligent and his orders of arrangements of commentary

Shaikh Abdul Haque Muhaddis Dehlvi writes about his tafseer e.g. Tafseer-e-Rahmani (Akhbar-ul-Akhiyarp 173)

Shaikh Mohammed Hasan Gausi sattu writes — 4 that Tafseer-e- Rahmani has been written with translation and arrangements of Ayats and Surahs in such a manner that Ayats has been separated from discussions. This credit goes to Makhdoom Ali Mahimi. — 5

Another research scholar Maulana Mohammed Bakar Agha writes in his book "Nafhatul Ambaria" that Tafseer-e-Rahmani has been read by ordinary people and also by scholars.

Maulana Shaikh Habibulla has written that Makhdoom Ali used to say that he has written this commentary directly from Divine Tablet (Lauhe Mahfuz).

Maulana Sayed Abdul Hal Ral Barolvi writes that there are so many commentaries on Qur'an but he has written the commentary in such a manner that when a person read it, then he becomes intoxicated with Divine love. — 6

TAFSEERI MASLAK:

Hazrat Rasoolullah (ﷺ) said that "The person who has written

tafseer (commentary) of Qur'an by his own mind then he is fit for hell. So Makhdoom Ali Mahimi writes that Qur'an has given advices and thinking power

The Hadiths sharif has been described Qur'an. these Hadiths are not for whole Qur'an but for some parts of Qur'an, so it is our duty that we must think about Qur'an.

Hazrat Abu Darda (Radi Allahu Anhu) writes: The person can not be theologist until and unless he has got perfect knowledge of words that were they are used

Sarkar-e-Do Aalam (رحمۃ اللہ علیہ) has given blessing and prayed for Abdullah Ibn Abbas (Radi Allahu Anhu) لا يفقه الرجل حتى يجعل لقرآن روحاً

O Allah! You give Ibn Abbas the divine knowledge and give him the knowledge of Qur'an for commentary اللهم فقهه في الدين و علمه التاويل
Tawil means the commentry of Qur'an.

Makhdoom Ali Mahimi has written commentary not by his own mind but the advice should be followed according to Quranic orders. You must have got faith what Prophet has revealed. You must have intelligence, divine knowledge for describing commentary.

Hazrat Abdullah-bn-Masud has orally written.

ان لقرآن ظاهراً و باطناً و خدّاً و مطلقاً

It means Qur'an has got words, outwards and inwards (heartily) meanings, the theology of good things and bad things, promises and discards also.

The inwards means Heartily, with divine light inside the heart and with deep thinking with mysticism.

The same thought of Hazrat Inam Ghazali.

Some special particulars about Tafseer-e-Mahimi:

Makhdoom Ali Mahimi gives more importance to the meaning and thinking of Qur'an then words and descriptions. He never discusses

grammar and more discussion in difficult problems but he comments on small words with deep meanings. Some description of Hadith shari'f in some places the description of mysticism and tasawwuf and in some places intelligent discussion with knowledge of Gnosis. (Preface from Tafseer-e-Mahim)

Sometimes he describes some points on tasawwuf but he does not go in deep discussion. That is why his Tafseer is not full but with beautiful descriptions. At least he has described and he has written commentary with full description on surah Fatiha.

He has written different names of it like Fatehat-ul-Kitab, Surah Alhamd, Surah Alminat, Ummul Kitab, etc. and he has discussed why these names have been given and why these names have got connection with Surah Fatiha

In this surah, there is Allah's Ilahi, Lordship, Merciful, Grace, Mastership, prayer, patience and right straight path of Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Then he has discussed it is with Surah Fatha or it is separate entity. Each Ayat of Surah fatiha he has discussed and explained in detail. example: **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ**

in its commentary he has different opinion than Kazi Bardav. He writes Bardav has written **مَغْضُوبٌ** is a sinner and **ضَالِّينَ** as illiterate but I write that **مَغْضُوبٌ** and **ضَالِّينَ** the people who are infidels.

Tafseer-e-Mahim has got some special explanation on Surahs of Qur'an which you will not find in other Tafseers.

Surat's Explanation:

For every Surat he describes the short commentary on it and its summary **بِسْمِ اللَّهِ**

If any incidents or else some Prophet's story then he will describe detailed history of it.

E.g. for some surat:

آل عمران Surah Aale Imran This Surat's name is due to Aale Imran means Jesus (Essa), Yahya Maryam (Alaihis Salaam) and her mothers about their 80 relatives have been described and they all are beloved to Allah.

الزهرى Al Zohra : This Surat has been described in detail about Essa (Jesus) where Jews and Christians were difference from each other

امان Amaan : Another name of this Surat is (Amaan) means a person who has got full faith in this Surat then he will never think wrong about Essa or Jesus. Another name of this Surat is Mujadila. Because in this surat more than 80 Ayats on Christians. Another name is Surat-ul-Isghfar **سورة الاستغفار** And Tayba **طيه** also called because **طيه** has been described in **الآية** **المصابرين والصادقين**

النساء Al-Nisa: It's name is due to all Ayats has been described on orders of women only and is not described in others Ayats.

الاعراف Al-A'eraf : It's name is due to the highest place or station to given to Allah's devotees. That is why this surat has been given more status than others surats

براءة Bra'at : This Surat has described in details of wealth and its calamities and its destructive properties. This Surah has no beginning with Bismillah because there is mercy in it. But here there is order of Prophet to cut relations with infidels as they have not acted according to their promises and agreements.

الكهف Al Kahaf : This Surah has described the devotees of Allah who has been given complete protection from infidels. There are numerous miracles in it and there is complete protection from the things of the world.

المؤمنون Al Mo'minoon : In this Surah the best qualities and manners

are described of momineen.

الشعراء Ash Shura : In this Surah there is difference of opinion of poets and messengers because poets describe only their ideas from mind whether right or wrong. But messengers always describe the truth and absolute ideas of Allah and His attributes only

لقمان Luqman : This Surah has been described the famous physician, philosopher and Prophet. He has described the wisdom of Allah, His essence His attributes and His divine knowledge and good manners to the people

الصفات As Sa'ffat : This Ayat has been described the attributes of Jin and Angels, some people believe them as God, but this Ayat has described negativity of them as God, so all things inferior to them became negative in front of Allah

النصر An Nasr : Islam has dominated all other religions due to the help of Allah. Another name of this Surah is Surah At-tawdi because due to repentance of sins the man becomes near to Allah.

On every Surah there is different commentary on Bismillah. Another wonderful and miraculous thing in his tafseer is that for every Bismillah on every 114 surats has got different commentaries according to Ayats. These characteristics you will not find in other tafseers.

e.g. Sura **البقرة Al Baqra** I begin to the name of Allah who with His essence and His attributes is already present in His book with difference, divine lights which is perfect in His perfection. He (with most) gracious has been described in Qur'an His miracle, He has removed doubts and who (most merciful) has given the best guide to His divine followers.

المائدة Al Malda : The most gracious Allah has given orders to people with His attributes and their effects. Anger and Mercy both are described by Him. Those orders are for this world and for the next world

for His followers.

The most merciful who has given love to his followers and has shown the relation between Allah and his devotees.

تَٰه Taha : I begin in the name of Allah who has given perfection of His religion with His Prophet (ﷺ) and with the Qur'an where He has given his presence. The most gracious who has given, His Prophet, Qur'an with His divine knowledge.

The most merciful who has given good news to lucky devotees who has obeyed His orders.

المكبوت Al Ankaboot : I begin in the name of Allah whose divine light is present with anger and happiness. The most gracious who has given "Imaan" (Faith in Allah with good deeds.)

The most merciful who has given difference between liars and truth followers.

يَٰ سَـ ءَـ ى Ya Seen : I begin in the name of Allahs who is present with His perfection with His perfect attributes with divine lights present in Prophet (ﷺ). The most gracious has sent the messenger with His most gracious attitude in this world.

The most merciful has given to the Prophet straight path with-which Prophet reached to the highest station of perfection i.e the perfect man (الانسان الكامل)

الشمس Ash Shams : I begin in the name of Allah who is shining the Sun with His divine light with perfection with the most gracious. He is present in the sky The most merciful He is present in human soul with His divine light.

WORDS MUKATE-AT (حروف مقطعات) : These are code words with secret explanation. Nobody knows the perfect meanings of these words except the Prophet and his perfect men. so better to write in end Allah knows (والله اعلم) i.e Allah knows.

These researches have described them in different manners e.g.

1. These words are like an oath.
2. These are names of Allah.
3. Allah's commands with threatening.
4. For surprising people.
5. Words Tahajji (28) words of Qur'an.
6. The signs of Prophethood.
7. Abjad words and their calculations with future events to be

foresighted.

Hazrat Makhdoom Ali Mahim has described different meanings of words of Mukate-at e.g.

ط Ta-ha : Allah is glorified without faults and worldly deeds is completely perfect in His way to show the good deeds in words and actions. He is the most supreme and He shows the way of Divine path to his devotees.

الم Alif Laam M.m : I am Allah and my divine knowledge is covered all over the 18000 worlds.

الروم Al Room : Oh Allah! His generosity and the most kindness have covered all over the worlds. Oh Allah! your generosity has been seen everywhere with your testify manners. There is a result in generosity.

FOOTNOTES :

1 Indian commentators and their commentaries by Dr Salim Kidwani p.14

2 An Naha-ul Azam, Page 1550

3. Al Itqan, Vol 2nd P 124

4 Gulzar-e-Abrar, P 141

5. Tankh-e-Nawait

6. Yaade Ayyam, P 59

CHAPTER XI

His Death and Urs (Death anniversary)

Hazrat Makhdoom Ali Mahimi has passed away from this world on 835 Hijn Jamadi Aakhir on Friday night i.e. 1431. He had been buried next to his mother.

The date is "Jannatul Firdous" means the best paradise in the heaven. Qutub's date according to Mufi Ghulam Sarwar Lahori in his book "Khazinatul Asfia" is also 835 Hijri. --- 1

Maulana Fakir Mohammed Jelani also write in his book "Hadaiqul Hanfia حقائق الحنفية" write the "Sukhn Faham سخن فہم"

in Bombay gazetter writes:

After the death of Sufi, one mosque was built dated 1674 British and 1085 Hijri. In 1748 British date and 1163 Hijri date again his dome was built. --- 2

One Qutub a dated 1747 British and 1162 Hijri dated show that Dargah is completed in this period.

URS (Death Anniversary) is celebrated every year.

Three main processions with flowers, chadars and perfumes are carried out.

First procession on the first day by Bombay Police with their families in the afternoon.

Second procession is carried out by Nawab of Janjira on the same day after the police procession.

Third procession by Dargah's trustees on the same night at about 12.p.m. --- 3

One Qur'an sharif which has been written by Baba Makhdoom Ali Mahimi is there in dargah and it has been shown on 27th night of Ramzan to the public.

Another Police faith shows that every thursdth at 11 am Police Sta-
tion give salute and presents flowers and Chaddars to Baba
Makhdoom.....4

In history of Tankh-e-Awliya it has written L^{ast} of his disciple
Hazrat Mohammed Saeed Kokan is there in Ratnagin had written so
many books.

FOOT NOTES :

1. Khazinatul Asfiavol.II page 309
2. Bombay Gazetteer, IIIrd Vol. Page 31 to 34
3. Bombay Gazetteer, IIIrd Vol. Page 31 to 34
4. Aflab-e-Kokan by Khadim pg 73

CHAPTER XII

The Miracles and Telepathy of Hazrat Makhdoom Ali Mahimi

These saints and wali allahs who has followed the Prophet's life and his Sunnat in every step of their lives. Then Allah has promised in Qur'an to the Prophet that tell them "If you want to love Allah then you have to follow me then, Allah will love you." -1

That is, what sometimes Allah for his beloved devotees desires, wishes and prayers of his devotees accept them so whatever they say by their tongues those things should happen suddenly without mind and intellect by their prayers they show such miracles where we can not think of them.

Allama Ibne Tamiya who is sometimes against in some problems with Sufis.

He also agrees that the miracles of friends of Prophet has shown that Prophet has brought the true religion.

The miracles of wali Allahs mean, Allah accepts the prayers, desires and wishes of His devotees and show them in miracles.

Ibne Tamiya writes that as you see the miracles in Prophets in the same way you see miracles in Awlia Allahs.

Miracles:

His miracles in his life time and other miracles after his death.

(1) In his life time one house maid was there she had seen the miracle of Makhdoom Ali Mahimi that miracle was that, he had one female goat and he used to love her very much. One day when he had returned his house and asked about his female goat. His mother told her house maid that she (goat) had died after illness. His mother ordered house maid to throw near seashore. But when he had returned to the house he had asked about his goat, The house maid replied that goat

had died and your mother asked me to throw near seashore. He accompanied with house maid to seashore and asked her to go to house.

Afterward he had accompanied with the same live goat. This was his first miracle at the age of 10 years.

(2) The same house maid after seeing this miracle she used to wash the clothes of him and his mother and then she used to drink that same water of washed clothes. One day Makhdoom Ali Mahimi went to his after the prayer in the mosque. His mother told him to eat the food. But he said one saint he has seen in the mosque so he told his mother to send the food for him and then he would eat. But when house maid went there with the food in the mosque the saint was not found. She closed her eyes and she saw that saint in Makkah's Mosque. She reached there and told that saint that her master had sent this food for you. That saint was Khwaja Khizr

3) One Hindu business man's ship had passed from Mahim with all things but that ship never returned for 7 years. He enquired all astrologers palmists. They told him that your ship had already sunked in the sea. In the meantime he came across a muslim friend, the muslim friend took him to Makhdoom Ali Mahimi. Makhdoom Ali Mahimi told him to sit down and asked him to close the eyes. Then Makhdoom Ali Mahimi told him to go to house and told him that your ship will return today evening.

But in the evening time when he had reached to sea shore he had seen his own ship with all goods and things after seven years. Then he with his whole family became Muslim.

FOOT NOTES:

- 1 Life of Makhdoom Ali Mahimi by Parwez Islahi Pg. 49

CHAPTER XIII

BOMBAY POLICE'S FAITH

Why Bombay police have so much faith in Hazrat Makhdoom Ali Mahimi

This has been proved by the documents of British government.

Doctor Kapse who was senior inspector at Mahim and now he is D C P in Old Custom House.

I have taken personal interview of him and it has been published so many times in Urdu papers like Urdu times and Inquilab.

From Urdu Times " The period of Makhdoom Ali Mahimi is between 1335 to 1360, that time Bombay was distributed by Seven islands and a few of villages. And there were no Police on that time.

Bombay Police came into existence since 1660. This record is there since British time. That time Hindu King was ruler. Old documents are proved that Makhdoom Ali Mahimi used to bring water for her mother from Makkah and Madina, the holy cities of Mohammadans for pilgrimage.

Dr. Kapse D.C.P. has shown that Baba Makhdoom Ali Shrine at sea shore there is a well near his shrine from where you can fetch sweet water. People used it for diseases also.

Now where Mahim Police station is there, it was a residence place of Makhdoom Ali Mahimi. There was smuggling at the time of British period and there was one police station at the sea shore to check smuggling.

One night there was a constable on duty. He saw smuggler's boat at midnight. Suddenly one police constable challenged them not to take out smuggled goods at sea shore. Then they threw stones at the police constable. Suddenly one old person with white clothes appeared before

police constable, then old man told him that he should come near to him. As soon as police constable reached near the old man again they threw stones at him. But now stones turned back to 10-15 feet to smugglers side.

This is the miracle that Hazrat Makhdoom A. Mahimi saved the life of constable.

The second incident Dr Kapse has narrated that when he was senior police inspector at Mahim, That time government orderd him to demolish the sight of Khwaja Khizr who was spiritual teacher of Baba Makhdoom. That time Dr. Kapse showed them British record of Baba Makhdoom then that demolition had been cancelled.

The Bombay Police always go to Dargah for their Criminals to arrest, for their family affairs and other problems.

That is why Bombay police always has the record in whole world after Scotland yard police.

The death anniversary say of Baba (Urs) is always celebrated by Bombay Police.

The Bombay Police collect the fund from police officer Rs 25 each and from the constable Rs. 10 each.

Then they spend at the time of Urs for recitation of Qur'an , Milad, flowers and Chadar Sharif of clothes and for qawwalis etc. etc.

(Personal interview by the Dr. K. H. Sayed with Dr Kapse D.C.P of Bombay Police — Urdu Times 13th Dec. 1998).

CHAPTER XIV

SUFIANA PATHS & WAYS

In India or all over the world there are main silsilas like Qadria, Chishtiya, Naqshbandia and Suharwardia and other 14 sub-ordinates silsilas.

But Makhdoom Ali Mahimi was Owaisi. This silsila, has become famous due to Hazrat Owais Qarani (Radi Allahu Anhu) who was lover of Prophet (ﷺ) without seeing him.

Some believe that a person who obeys Sunnat-e-Rasul is Owaisi. Some other believe that a person who has achieved this silsila from perfect wali without him or direct from Allah. But some believe that this silsila is achieved by divine knowledge of Khwaja Khizr, e.g:

- 1 Baba Haji Rauzia. He was in Delhi at the time of Prithvi Raj Chawhan, he has spreaded Islam at that time.
2. Hazrat Ali Usman or Data gunj Bakhsh from Lahore.
3. Shaikh Jataluddin Purani, His Bio data has been written in the book Nafhat-ul Uns.
4. Shaikh Hasan Janjani
5. Sayed Ibrahim Owaisi
6. Shaikh Moosa Ahangar Lahori
7. Shaikh Mohammed Muslim Bangshi (Pathan's pir)
8. Shaikh Shamed Mutawakkaragani and other saints. - - 1

Shaikh Akbar's Followers :

They are called Akbarian followers. Shah Waliullah writes in his book that "the followers of Qadria Silsila have branches. But according to Hadith Sharif Akbarian silsila is also there from Shaikh Muhyuddin Ibn Arabi.

The followers of this silsila are called or firm believer in tawhid

according to Sunnat-e-Rasool."

Shaikh Abdul Haque Muhaddis Dehlvi writes in his book "Akhar-ul-Akhar" about Makhdoom Ali Mahimi that he was from Sufia's order like Hafiz Fariduddin Attar, Hazrat Bayazid Bustami and Ishaq. They are firm believer in Tawhid i.e. only Allah.

They had divine knowledge as well external knowledge. Mohammed Hasan Ghausi Mandvi writes in his book "Gulzar-e-Abrar" about Makhdoom Ali Mahimi that he had divine knowledge as well as shariat. He was strictly follower of Shaikh Mohiyuddin Ibn Arabi. Shaikh Sadruddin Konwari³ has written commentary on their books. Ghulam Ali Azad Baghram, writes in his book "Subhat-ul-Marjan fi Aasar-e-Hindustan" that Shaikh Makhdoom Ali Mahimi was a great scholar with Sufism. He was strictly follower of Shaikh Mohiyuddin Ibn Arabi who was as pioneer of (Existence in Being) or diversity in Unity.....⁴

Other Sufis and Scholars like Nawab Siddique Hasan Khan in "Abjad-ul-Uloom" Maulana Mohammed Baqar Agha in "Nafhat-ul-Anbaniya" Mufti Ghulam Sarwar in "Khaznat-ul-Asfia" Ahmedullah Burhanpuri in "Tazkirat-ul-Akhyar-fi-Asrar-ul-Abrar", Maulvi Zulfikar Ahmed in "Qada-ul-Adab Min Zikr-e-Ulman Nahwe-fi-Asrar-ul-Abrar" and Maulvi Rehman Ali in "Tazkra-e-Ulma-e-Hind".

All these great sufis and scholars considered him as the follower of Tawhidi existence (Tawhidi Wajud).

FOOTNOTES:

1. Gulzar-e-Abrar page 25 گزاردابر صفحہ ۲۵
2. Al Intibah-fi-Salasil Awliy Allah, Page 15
3. Gulzar-e-Abrar page 141 گزاردابر صفحہ ۱۴۱
4. Hazrat Gaus ManDwi Page 39

CHAPTER XV

EXISTENCE AND NON EXISTENCE... 1

Ibn al-Arabi is known as the founder of the school of the Oneness of Being (Wahdat ul-Wujud). Though he does not employ the term, the idea permeates his works. Simply stated, there is only one Being, and all existence is nothing but the manifestation or outward radiance of that One Being. Hence "everything other than the One Being" -- that is, the whole cosmos in all its spatial and temporal extension -- is non-existent in itself, though it may be considered to exist through Being.

Stated in these terms, the "Oneness of Being" may appear to some people as another brand of "pantheism." But in fact, this simplified expression of what the Shaikh is taking about cannot begin to do him justice, especially since terms like "pantheism" are almost invariably employed with a dismissive and critical intent. When the Shaikh himself explains what he means by the statement that Being is one, he provides one of the most sophisticated and nuanced expressions of the "profession of God's Unity" (tawhid) to be found in Islamic thought. His teachings did not dominate the second half of Islamic intellectual history because people were simple-minded and therefore ready to accept "pantheism" in place of tawhid -- quite the contrary. What Ibn Arabi provides is an inexhaustible ocean of meditation upon the Unity of God and its relationship with the manyness of all things, a synthesis of the various currents of Islamic intellectuality that yielded endless insights into the nature of existence.

God in Himself a Being, and non-existence has no relationship to Him. That which sets "everything other than God" apart from God is the admixture of non existence. Things, entities, possible things, loci of manifestation, forms, attributes -- these are all names applied to that

which is other than Being, to non existence. But "non existence" does not mean absolute nothingness, since the things — whether as object of God's knowledge "before" they are found in the cosmos or as existent entities within the cosmos itself — possess certain modes of relative existence, that is, existence through the Other, who is God, the Necessary Being. In God's knowledge the things exists neither in the cosmos nor in themselves. But they do exist in God in a manner analogous to the way our thoughts exist in our minds. In the cosmos the things have no existence of their own, but they leave their marks and effects upon the Manifest, who is Being. What we actually observe in the universe is either Being colored by the properties of the non-existent things, or the things made manifest by Being. But we never see the things themselves, since that which is non-existent is not there to be seen; nor do we see God Himself, since God in Himself is beyond all perception and understanding. The cosmos is He/not He. In the last analysis we see only the properties of the divine names, which are the qualities and attributes to Being.

Being/Existence and the existent (Wujud and Mawjud):

The discussion of the Oneness of Being centers around a single word, wujud, which has been translated thus far as Being, existence, and finding. In the present context, two of these translations will be employed, though sometime it will be necessary to resort to the expression "Being/existence" to emphasize the fact that both meanings need to be understood from a given passage.

By "Being" is meant wujud in as much as it designates God's won Reality and Essence. By "existence" is meant wujud in as much as it designates the fact that certain things are found in the cosmos. When "existence" is discussed, it is contrasted with a thing or entity that exists. Hence one speaks of the existence of the cosmos or of a tree. But

the term "Being" refers strictly to God in Himself and cannot be juxtaposed with any entity other than Being, since God's "thingness" or entity is Being itself.

Muslim philosophers, like many thinkers in the Western tradition, distinguish between the thing itself—or its "essence" or "quiddity" (*mahriyya*)—and the existence of the thing. We can ask about anything in the universe, whether or not the thing is here to be discussed and whether or not it exists. Dragons and phoenixes are things to be discussed, even though none of us has seen one. According to this view, the existence of anything we discuss may be discerned and separated—at list by the mind—from the quiddity of the thing, except in the case of God. Or if you prefer, you can say that God's "existence" is identical to His quiddity, which is to say that He is Being. We can distinguish between a man and his existence, but we cannot distinguish between God and His Being, since He is Being as such.

The word "quiddity" derives from a literal Latin translation of the Arabic word "*mahriyya*" which was coined from the sentence *mahriyya*, i.e. "What is it?" If this question is asked about any thing, the answer will be, it is a horse, a house, a galaxy, and so on. We can then discuss that thing without regard to whether or not it exists. But when we ask, "What is it?" about God, the only answer sufficiently broad to include God's whole reality is to say "*wujud*" (which, from the Shaikh, is a philosophical term equivalent to the name "*Aliah*") God's quiddity is Being itself, and we cannot discuss His quiddity without regard to Being, since then we would be discussing something else.

Ibn-a-Arabi took over most of the vocabulary connected to the discussion of *wujud* from the Muslim philosophers. The term *wujud* is not mentioned in the Qur'an, and the identification between it and God or the Necessary Being (*wajib-al-wujud*) seem to have been made origi-

nally in philosophical texts, not in the source of the tradition or by the theologians and Sufis. Hence an understanding of the philosophical background of this terminology can help toward the perception of Ibn Arabi's role in synthesizing the school of Islamic thought. But in the present work this allusion to the importance of the input from philosophy will have to suffice. The Shaikh, it should be remarked in passing, rarely employs the term *mahiyya*, preferring its synonyms such as entity and reality (cf. I 193.31), but he does use it in instructive contexts, such as the following:

The Unity of the Essence in Itself has no known quiddity. Hence we cannot ascribe properties to It, since It is not similar to anything in the cosmos, nor is anything in the cosmos similar to it. Therefore no intelligent person undertakes to speak about His Essence, unless on the basis of a report received from Him. And even when we bring the report, we are ignorant of the relationship of that property to Him, since we are ignorant of Him. Hence we have faith in it just as He has uttered it and knows it, since, according to both the Law and reason, proofs can be offered only to negate similarity. (II 289.25)

Since the Being of the Real permeates the cosmos, no one denies Him. Mistakes arise from seeking to know His quiddity, and this leads to the disagreements concerning Him which have become manifest in the cosmos. (III 164.3)

Both the philosophers and Ibn Arabi attempted to explain the relationship between the many and the One, the creatures and the Creator, the existent things and Being, the possible existents and the Necessary Being. In the context of the philosophical terminology, the basic issue can be phrased in the simple question: "If God is *wujud*, are the things also *wujud*?" The Shaikh answers that God alone is Being, and the "existence" of the things is identical to that Being, though the

quidities of the things are not Being, in themselves the things are non-existent. In other words, he replies to the question, "Are the things the same as God?", by saying, "Yes and no." They are "He/not He." The creatures dwell in an ambiguous middle ground or "barzakh" whose actual situation is exceedingly difficult to express in words. In trying to explain their situation, the Shaikh employs most of the terminology used by the philosophical and theological schools, while making full use of the possibilities provided by the Qur'an, the Hadith, and the writings and sayings of the Sufis.

Ibn Arabi employs a number of sets of terms to refer to the creatures. Some of these are commonly used in Islamic philosophy, others by the proponents of Kalam, and still others derive from the Qur'an and Hadith. The Shaikh makes no attempt to keep these sets of terms separate. Having adopted various technical terms as his own, he employs them as he sees fit without regard to the contexts from which they have been taken. To understand his broad and sweeping explanation of the nature of Being and existence, it is necessary to be familiar with all these ways of expressing the basic ideas. Hence, as the first step in understanding the richness of nuances involved in the concept of the Oneness of Being, it is necessary to define the most important relevant technical terms and to illustrate how they are employed.

The first term that needs to be understood in relation to wujud is the past participle from the same root, mawjud, which will be translated as existent or existent thing. An existent thing is an entity which exists on any level or in any world which is envisaged; occasionally the term is also employed to refer to God Himself as He who possesses true existence or Being, in which case it will normally be translated as the Existent Being. The objects that we find in the world around us are all existents in the corporeal world, while our

ideas are existents within our minds. A given idea may correspond to something that exists "out there" or it may not. A thing known by God but not found in the created world is called "non-existent" (*ma'dum ma'dum*) not in an absolute sense, since it possesses a certain mode of existence within God's knowledge, but in the sense that it has not been brought into spiritual, imaginal or corporeal existence.

1 The Sufi Path of Knowledge by William C. Chittick Pg 77

CHAPTER XVI

THE POLARITY OF EXPRESSION IN THE FUSUS AL-HIKAM

MUSTAFA TAHIRALI

Whether they are for or against, it is well known to all readers of the Fusus al-Hikam that it contains many contradictory, paradoxical and antinomic meanings. For example:

At such a moment the servant will be Lord without doubt, and at another the servant will be servant, certainly. ... 1

Under this aspect God is creature - so interpret; and He (God) isn't creature under another aspect - so remember. ... 2

God, who is transcendent in the sense of tanzih, is also a comparable creature in the sense of tashbih - although the creature is distinct from the Creator. Reality is Creator created, or else Reality is creature creating. 3

We say of the relative that it is Him (that is to say, God) and that it is not Him; and that you are you and not you. 4

Man is at once ephemeral and eternal, a being created perpetual and immortal. 5

Adam is thus at the same time God and creature. 6

You are not Him, and you are yet Him. ... 7

You say thus that the reality of the Existence (al-amr) is God (Haqq) entirely, or that it is entirely creature. Or it is creature under one aspect and it is God under another. While the Essence (Itself) is unique.

He (God) is He who manifests and He who receives manifestation. 8

In trying to understand such expressions human understanding, which is generally under the sway of rational logic, becomes perplexed.

or shocked, as the (general) rules of discourse, specially those of non-contradiction, are not respected. From this apparent incoherence the adversaries of Ibn Arabi take one side of these pronouncements and set to criticizing, instead of understanding them by taking them both together.

As we know, the book of the Fusus is on one hand a resume of *Fatuhāt* and of Ibn Arabi's other works, and on the other a perfect doctrine of the subtleties encountered from one end of the initiate's journey to the other. In this latter sense it is most perfect description of contemplation and unveiling that could be made in human language. It is completely natural that man should be perplexed when faced with such descriptions. As Ibn Arabi says, 'Discursive reason will not understand, for this order of knowledge belongs uniquely to divine intuition (*al-kashf al-ilahi*). --- 9

Now we see in the *Fusus* that Ibn Arabi examines certain basic problems of faith, such as belief in the Unity of God (*tawhid*), in the prophets, and in predestination (*qada and qadar* قَدَرٌ وَقَدَرٌ) etc. all under the light of the gifts of revelation and contemplation, which are in some ways the specific activity of the heart. All knowledges are acquired by this faculty through which each believer enters the spiritual domain.

From the study of the gifts obtained by the activity of the heart, we see that the logic of spiritual knowledge differs from that of reason, which function in the duality constituted by the Divine and the created. If God is one and Creator, as the believer's heart holds (or believes), what then is the relationship between God and creature? It is not enough to believe in a Unique, Creator God to respond to certain questions. Since the Divine Being is one and infinite, where then is the existence of the created, and from what does it draw its existence? To

reply that 'It is outside the Divine Being would mean a limitation on the Infinite Being; or else 'It draws its existence from nothingness where it is created *ex nihilo*, that would come to suggest two existences: one positive a Divine Being the other, negative the origin of the created; that would then be a limitation on the Infinite Being, albeit in a negative way. From the Qur'anic surah, 'God encloses everything' (4:126) we are shown that God surrounds them equally by His Being as by His Science before and after their being brought into existence. Now it is necessary that there should be no existence except Him.

How then to situate existence with respect to the Divine Being? Ibn Arabi replies thus, 'Reality (*al-amr*) in entirety, from its beginning to its end comes from God alone; it is to Him that it returns.' - 10

Since all existence beings in God and returns to God, it is divine in the state of its beginning and at its end. Now it must be divine in its actual state, and thus 'there is nothing other than Him'. - 11

'O Thou who createst', writes Ibn Arabi 'all things in Thyself, Thou encompassst everything that Thou createst; Thou createst that whose existence has no end in Thyself' - 12 And, moreover he says:

Since God (*al-haqq*) is the Ipsity of the Universe, all predication (*al-ahkaam*) only manifest in Him and from Him. It is to Him that all reality (*al-amr*) returns (Qur'an 11:123) in truth (*haqiqatan*) and according to Unveiling (*kashf*). 13

Commenting on this sentence Ahmed Awli Konuk (1868-1938) says:

God is, by His Attributes and His Names, at once active (*fa'il*) and passive (*munfa'il*). It is according to this relationship that we attribute all predication to God, which only manifest in Him and from Him. - 14

If Ibn Arabi considers things from this point of view, he will state:

'under this aspect God is creature', — 15 and at such a moment the servant will be Lord, without doubt — 16 We notice in the commentary on the Fusus that these terms are replaced by many others, such as, the Beloved and the lover, the Known and the knower, the Creator and the created, the Praised and the one who praises, and so on. There is expressed the similarity between the two terms active' and 'passive', and this affirmation is seen across the subjects studied.

The affirmation of similarity under such a consideration is an aspect of the doctrine of unity (tawhid), named for centuries by the term 'Unity of Being' (wahdat al-wujud), which necessitates by its nature paradoxical expressions.

That said, this doctrine which seems so simple at first glance contains a number of almost indefinable nuances. We see a part of these subtleties expressed in the concept of the hadarat, the divine presences, that is to say the states or degrees of the Being. It is the One and Divine Being which manifests itself in an indefinite number of degrees. Ibn Arabi speaks, as one knows, of the five hadarat, which are in some way limits of self-expression. Developing from the doctrine of Ibn Arabi, certain 'akbarian' authors, such as Mohyuddin ibn Fadlallah al-Hindi, cite seven degrees (maratib) — 17 which we believe makes understanding easier.

It seems (to me) that, through this consideration of the hadarat, obtained and verified by revelation and contemplation, one arrives at the explanation of certain questions concerning the similarity and also the principal reason for contradictory expressions. We have just stated that the Creator is the created. If one recognized as true and exact this affirmation of similarity, how then will one reply to the following objection: If the Creator is the creature, either the latter has no existence, or else there is no Creator distinct in any way from the creature?

We know from our senses and from our reason that the creature exists - and Ibn Arabi himself admits it - and one's 'heart' believes that God exists. How then to establish the relationship between God and creature as two existences? 'The similarity and the difference are', writes Ahmed Avni Konuk, the commentator on the *Fusus*, 'at the same time real between the divine Being and whole of existence' 16 They are explained by the doctrine of the *hadarat* or *maratib* (degrees of Being) 18

We shall examine them briefly in the seven degrees with respect to the similarity and the difference between God and creature.

1 The degree of non-determination (*al ta'ayyun*): this is the degree of pure Essence (*dhaat* ذات), of the Absolute Unity (literally 'of the Unity and of the Absolute'). At this degree God is removed from all attribute: revelation, manifestation and determination. 'He is now just as He was' before the existence of creatures. Now every believer affirms with his 'heart' this Divine Essence (*dhaat Allah*), although all the gnostics (*urefa*) as well as the believers are not necessarily in agreement with this statement, according to which 'He will be just as He was.' We have no knowledge of this degree, since it is the non-manifestation of the non-manifest. It can only be the object of faith in heart. Thus at this degree it is a question of neither similarity nor difference, since there is only pure Essence.

2 The degree of the Unicity, of the first determination and the Muhammadian Reality: this degree knows synthetically all its Attributes and Names. The divine Attributes are identical there to the very Essence of God. He is there called '*Allah*', who brings together all Names and Attributes by which He will be designated. At this degree is found the origin of the multiplicity and creatures in principle. Since all the divine Attributes and Names are there identical to His Essence, and since the principle of multiplicity is found at this degree, there is there-

fore complete similarity (literally 'identity') between the divine Essence and His Attributes and between the divine Unicity and the multiplicity. Now in this degree there is nothing unless it is Allah, 'There is there only He, Alone', and there is nothing but He'

3 The degree of the second determination, of the Unity and its prototypes (*al-ayaan al-thaabita*) these latter are the forms of the divine Science and possess only immutable fixity they have no existence of their own outside of this. The prototypes have never smelt the odour of existence, 20 says Ibn Arabi. It is this second origin of the multiplicity where forms distinguish themselves one from another and from where each creature draws its own existence. The creatures are the shadows (*zill*) of these immutable prototypes, which are in their turn shadows of the divine Attributes and Names. The realities of the creatures are situated at this degree and there each of the prototypes is the particular Lord of a created being. Since the realities of the creatures are these immutable prototypes, and since these are only the forms of the divine Science in the Divine Being and have no existence outside (of Him) they are thus identical to the divine Essence, and from that, the particular realities of the creatures are identical to God and each created existent is identical to its own Lord.

At this and the preceding degree one speaks thus of the identicalness (or 'identity') between the Real (*haqq*) and the creature, and (between) the Lord and the servant. One must not forget that at the degree of the *al-ayaan al-thaabita* there is not complete identity between these prototypes one to another, for there they are distinct whereas at the degree of the first determination they are not differentiated one from another.

Mohiyuddin ibn Fadlallah al-Hindi says: 'These three degrees are eternal, with neither beginning or end. Their sequencing is not temporal'

but mental and speculative 21 One thus sees the meaning of the following sentences of ibn Arabi: 'Man is at once ephemeral and eternal, a being created perpetual and immortal. The words 'eternal', 'perpetual' and 'immortal' allude to these two degrees of the Being. 'At such a moment the servant will be Lord, without doubt' under such an aspect God is creature'; Adam is thus at the same time God and creature 'All these quotes allude to these two degrees wherein divinity and Lordship can be attributed to man and creature.

4. The world of pure spirits ('*alam-al-arwah*) this is the third degree of descent or determination of the Being. The spirits know one another, and also recognize their own Lords which are the immutable prototypes. There one alludes to the following *surah*: 'Am I not your Lord?' (Qur'an 7: 172). Ahmed Avni Konuk, commentator on the *Fusus* in Turkish, writes that 'this is the first degree of determination where the divine Reality manifests and theophanizes (Itself) with a certain difference between Itself and contingent existence'.²² For, according to *surah* there exists a difference between the Lordly 'I' and the 'your' designating the spirits. But is not yet a question at this degree of a differentiation between the Lord and the servant, since it concerns the inspiration of the divine spirit.

5. The degree of the subtle world: the divine Being determines Itself apart there in certain subtle forms. Thus at this level of theophany there appears a subtle, sensible difference between the Creator and the creature.

6. The world of bodies this is the degree of corporeal creation and material existence where the difference between the Creator and the created is quite real and apparent, even though all existence, which is the product of the theophanies of the divine Names and Attributes, is considered 'a shadow' 23 and 'an illusion in illusion',²⁴ for as such

it finds itself existed as being other than God.

It is quite clear that it is from this degree of manifestation that come the statements of Ibn Arabi, such as: 'at such moment the servant will be servant, certainly'; 'He (God) is not creature under another aspect'; 'you are not He'. 'Adam is thus at the same time God and creature,' and such is man... ephemeral'. Thus in this degree God is God, the creature is creature.

7 The degree of the perfect and universal Man, who englobes and realizes in himself the five preceeding degrees. When one considers things in relation to this degree which is universal Man's, he is at once 'ephemeral and eternal'. He is eternal because he has realized in his own ascension the degrees of Eternity and Immutability, and he is 'ephemeral' by the fact of finding himself corporeally in the degree of the world of bodies.

When talking of the Perfect Man, Ibn Arabi always expresses himself with paradoxical and antinomic sayings, or with a polarity which contains at the same time the identity and the difference.

If he takes into consideration the Essence of the divine Being which manifests itself by Names and Attributes, and which penetrates all existence, he speaks of identity, but on the other hand, he affirms the difference between the Divine and the created if he considers only the sensible determination, again, if he considers things in the degrees of the first and second determinations, that is to say, in their Essence and their prototype, he speaks of identity.

In conclusion, we will say that it is necessary to refer to its proper degree each expression where Ibn Arabi speaks of the identity and the difference, or the two at the same time, between God and creature.

We will now examine the identity and the difference or the polarity of expressions, with respect to the doctrine of 'perpetual

creation' (khaq'adid)

Ibn Arabi sets out the doctrine of the new creation in chapter 12 of *Fusus* where he writes

As for the people of unveiling, they see that Allah epiphanizes Himself at every instant without any of His theophanies ever repeating itself: they see also, by direct contemplation, that each theophany brings a new creation and causes the preceding creation to disappear. This disappearance is the extinction (*fana*) which occurs when the theophany befalls, [but it is at the same time] subsistence by reason of that which brings each theophany. . . 25

From this passage we take the following lesson: since a theophany brings a new creation, and since the next causes the preceding to disappear, the existence we see and are part of is thus only the result of half: if one can say, of a series of theophanies which make it remain as a determination other than God: in this state of subsistence of the creation there is a difference between God and creature. If one considers the other half of a series of theophanies where the creatures are extinguished, only God remains there, and they are completely identical to God in this state of extinction by only having reality on the level of the immutable prototypes. Thus one speaks of the identity between God and all existence.

It seems that the gnostic arrives at the awareness of this identity in the spiritual state (*haal*) called *fanaa* (extinction) in Sufi terminology. We believe it is possible to make a connection between this initiatory extinction and the one which occurs in this passage concerning the new creation which M. Chodkiewicz seems to allude to in his book.²⁶

Let us return again to the doctrine of identity and difference between God and creature under the perspective of perpetual creation. Since each theophany which brings a new creation comes only from

God and returns only to Him, theophany being produced by His Names and these being identical to His Essence and since everything comes from God, happens in God and returns to God there is nothing there other than God. Therefore there is identity between God and creature. If we consider the new creation in its aspect of subsistence in a corporeal determination, we say that there is a difference between God and creature; while in its aspect of extinction, the creature having disappeared and become nonexistent with the entirety of the world of bodies there is identity, or even better, there is only God Alone.

How can man contemplate the new creation at each instant when he seems to be other than God at the level of subsistence, and when he has no existence to have any sensation at all level of dissolution? We would say by rising again in his ascension to the state of identity in the second and first determinations, that is to say to the degrees of the immutable prototypes and the Muhammadian Realities. Here he will have the intuitive awareness of identity and in consequence, being subsistent in God and by God, he will contemplate a new creation at each instant. Ibn Arabi states quite clearly in the passage just cited that these are the people of unveiling... (who) see... by direct contemplation.

Now as we are in the realm of the gifts of unveiling and contemplation, we will see before us some paradoxical expressions. For 'the people of unveiling' contemplate both 'the subsistence' and 'the extinction' of existence, including their own. How then can he make a single one of them stand out? He describes what he sees and how he sees, while discursive reason, rational logic in the world of bodies, conditioned by the laws and habits of this world, can only speak about the former and respect its integrity in his discourse.

To define the contemplative and intuitive nature of this discourse we can say that it is paradoxical if one considers it in relation to the de-

stage of manifestation of the divine Being: or in relation to the seeing any creature in its cycle of existence beginning in God and returning to Him, or again according to its phase of existentialization or extinction in the 'perpetual creation' which is itself alternating between appearance and dissolution where the succession of polarized theophanies necessitates, moreover, a discourse involving a similar polarization.

Once the gnostic realizes the supreme identity or the degree of perfect man, he may describe existence in several ways, as Ibn Arabi says:

Describe an existence as you will; if you wish, you can say it is creature; if you wish, you can say it is God; and if you wish, you can say it is God-creature, or else, if you wish, you can say that it isn't God in every aspect and that it isn't creature in every aspect, or yet again you can speak of perplexity.¹⁰⁰ 27

The lesson we take from this passage is that if the initiate perfectly realizes his spiritual journey he will acquire a knowledge which in its expressions passes beyond ordinary language. For, as Ibn Arabi said to his disciple Badr al-Habashi:

in every he is with God; if he speaks, it is according to God; if he sits down, it is with God. The comes, it is from God. The goes, it is to God; if he sits in company, that is in God. He is by God, according to God, with God, from God, towards God, in God. 28

Now, this person must express himself completely according to God. He finds himself qualified by the divine contradictory attributes and manifests himself with the same language as that of God and the Qur'an.

Before finishing I would like to add a few words. While I and a colleague of mine were preparing the edition of Ahmed Avni Konuk's "Commentary on the Fusus" I had the impression on studying it that I

was being forced to think in circular way or to turn back on myself like a curve which was becoming a circle. I realized that it must be that which distinguishes the style of the *Fusus al-Hikam* from other works.

While reading recently Claude Addas' magnificent study of Ibn Arabi I was attracted by several phrases which seemed to justify my impressions: Ibn Arabi attained the 'station of light' where he 'became light' and consequently 'following the example of the Prophet ﷺ, who said he saw behind his back, he became a "head without a body" (*waḥḥ bil-aqafa*), a total eye, capable of comprehending all directions in space' and she quotes from Ibn Arabi:

I no longer had either back or front, and with this vision I no longer made any distinction between different directions. I was like a sphere 29

Now Ibn Arabi surely reflects the effects of this realization in his expressions and uses a style which is 'spherical' if one can so term it, and writes in polarities according to the vision arriving from opposing directions. Claude Addas adds in addition that Ibn Arabi was favoured with 'the station of illumination'. 'The one who receives this illumination', says Ibn Arabi:

is incapable of conceiving his discourse interiorly then ordering it with reflective thought and finally enunciating it. For him the moment that he speaks is the same moment that he conceives the discourse through which he expresses his thought. 30

With this I thus finish this essay in which I have tried in a partial and, I admit, schematic way to indicate the probable reason for the paradoxical expressions in the *Fusus al-Hikam*.

NOTES

1-7 Ibn Arabi, *Fusus al-Hikam* (Ed. Aflūl, 1946) pp. 90, 79, 78, 76, 60, 56, 70. We have also used the translation by Titus Burckhardt,

La Sagesse des Prophetes, Paris, 1955, pp. 90, 66, 64, 63, 25, 35, 61

8 Fusus, I, p. 121.

9 Ibid., p. 49, (La Sagesse des Prophetes, p. 24)

10 Ibid., p. 49, (La Sagesse des Prophetes, pp. 21-2).

11 Ibid., p. 76, (La Sagesse des Prophetes, p. 62).

12. Ibid., p. 88, (La Sagesse des Prophetes, p. 86).

13 Ibid., p. 172.

14. Ahmed Avni Konuk, Fusuṣ al-Hikam Tercüme ve Serhi, III, Istanbul, 1990. Fass Ayyub, p. 324.

15. La Sagesse des Prophetes, p. 66; Fusus, I p. 79.

16. Ibid., p. 90, Fusuṣ, I, p. 90.

17 See Mohammed Ibn Fazlallah al-Hindi, Le Cadeau sur la Manifestation du Prophete (trans. Abdul-Hadi) in Le Traite de l'Unité dit d'Ibn Arabi (L'Echelle edition, Paris 1977 pp. 49-62. See also the article of M Chodkiewicz, 'L'Offrande au Prophete Mohammed al-Burhanpur' in the Review Connaissance des Religions, IV No. 1/2 June-September 1988, pp. 30-40. Ahmed Avni Konuk (d. 1938), the Turkish commentator on the Fusus, deals mainly with the seven mara'atib in the introduction to his commentary and during the commentary itself he also uses the five hadaraat, cf. Fusuṣ al-Hikam Tercüme ve Serhi, Istanbul, 1987, I, pp. 4-68.

18. Ahmed Avni Konuk, op. cit., I Pp. 64.

19. Concerning identity and difference with regard to the seven mara'atib, see our article at the beginning of the second volume of the Commentary on the Fusus by Ahmed Avni Konuk, pp. 27-36.

20. Fusuṣ al-Hikam, I, p. 76.

21. Mohammed Ibn Fazlallah, op. cit., p. 52.

22. Ahmed Avni Konuk, op. cit., I, p. 25.

23. Fusuṣ al-Hikam, I, p. 101.

24 Ibid., p. 104.

25 Ibid., p. 126 We have used here the translation of M Chodkiewicz: see Awhad al-Din Balyani, *Eptre sur l'Unote Absolue* (trans M Chodkiewicz). Paris, 1982, p. 50 note 10.

26 Ibid., p. 50 note 10.

27, *Fusuus al-Hikam*, I, p. 112.

28. Abdullah Badr al-Habashi, *Kitaab al-mbah 'ala tanq Allah*, (ed. and trans. by Denis Giff), extract of the *Annales' Islamologiques*. Cairo Vol. XV 1979, p. 127

29. Claude Addas, *Ibn Arabi ou La Quete du Soufre Rouge*, Gillimard, 1988, p. 182

30 Ibid., p. 188.

CHAPTER XVII

The Book of the Description of the Encompassing Circle

PAUL B. FENTON AND MAURICE GLOTON

INTRODUCTION

The full title of the work whose English translation is presented here for the very first time is *Kitaab 'insha' ad-dawa'ir al-ihatiya 'ala muja'hal al-insan -khalq wa-khalq* 'Book of the Description (i.e. drawing) of the Circles Encompassing the Correspondence of Man to Creator and Creatures. Ibn Arabi sometimes refers to it also by the abridged title, *'insha' ad-Dawa'ir wa'l-Jadawl*, 'The Drawing of the Circles and the Tables' 1

Although its Arabic text was one of the earliest of Ibn Arabi's writings to have been edited in the West, it has hitherto escaped translation into a European language, probably because of its abstruse subject matter and stylistic concision.

One of Ibn Arabi's most important minor treatises, this work deals with the fundamental premises of his metaphysics: the Divine Essence and Attributes, Man as an intermediary between Creator and Creation, and the author's conception of the Universal Reality (*al-haqiqa al-kulliya*). The work is built round a pronounced philosophical framework, composed almost in the *kalaam* style and is copiously illustrated with diagrams and tables, hence its title.

The book was written in Ibn Arabi's so-called second period, during his wanderings in North Africa prior to his definitive departure to the East. A reference to the work made in the author's *Futuh al-Makkiyya* provides some information as to the date and place of its composition.

My sincere friend has already had the occasion to read the chapters on) the cause of the beginning of Creation in our books *Asma' al-Mughrib* and *Insha' ad-Dawa'ir* of which we composed a part in his noble house during our visit to him in the year 593/1201 on our way to the pilgrimage. Moreover, his servant, Abd al-Jabbar copied for him that which I had written thus far. Then I departed with it that year for Makkah in order to complete it there. However, the present work (i.e. the *Futuhaat*) distracted me from [completing] it and other literary projects, by reason of the Divine Will which inspired us to compose the (*Futuhaat*) together with the wish of certain companions and sufis in search of higher knowledge who desired to benefit from the blessings of this noble and blessed house (Makkah). 2

Interestingly, this passage is addressed to one of Ibn Arabi's masters, the Shaikh Abdul Aziz al-Mahdawi for whom he expressed considerable admiration. Not only did he devote to him a separate work of praise, but he also undertook for him the composition of his monumental *Futuhaat*. He twice frequented al-Mahdawi's circle in Tunis, firstly for nearly a year in 590/1194 and then again in 598/1201 when he passed through Tunis on his way to Makkah. The *Insha'at* is therefore the last of Ibn Arabi's treatises to be composed in the West just before his departure for the Orient in 1201, although, as we have just seen, its redaction was interrupted and it was probably completed in the East several years later.

The fact that the work is mentioned frequently, not only in the first book of the *Futuhaat* but also in the *Tadbirat*, poses something of a literary problem. Indeed, the later work was composed at the latest in 1194, when Ibn Arabi was still in Andalusia. However, if we can assume, as Claude Addas has done in her biography of Ibn Arabi, that great master did not always compose his works outright, and some-

times rewrite them over a period of several years, we may take the date of 1201 as being that of the composition of the central part of the work.

Regarding the difficulty of the text it is important to bear in mind its initiatory character. Indeed, as stated in the preface, the text was initially intended for the Shaikh al-Akbar's faithful companion Abdullah Badruddin Abdullah al-Habashi, who together with al-Mahdawi, the latter's servant and Ibn Arabi himself was considered by the author of the "Futuḥāt" to be one of the four 'universal pillars' (awṭād). Al-Habashi first made Ibn Arabi's acquaintance in Fez in 594/1198, thereafter becoming his devoted disciple until his death in 1223 in Malatya (Turkey) a quarter of the century later. He accompanied the Shaikh al-Akbar throughout all his wanderings in North Africa and the East, and Ibn Arabi was present when al-Habashi was finally laid to rest. He had also composed for him in 959/1198 the "Mawaqī' an-Nujūm" as well as the small treatise "Ḥiyat al-Abdal" in 599/1203.

Ibn Arabi said of him

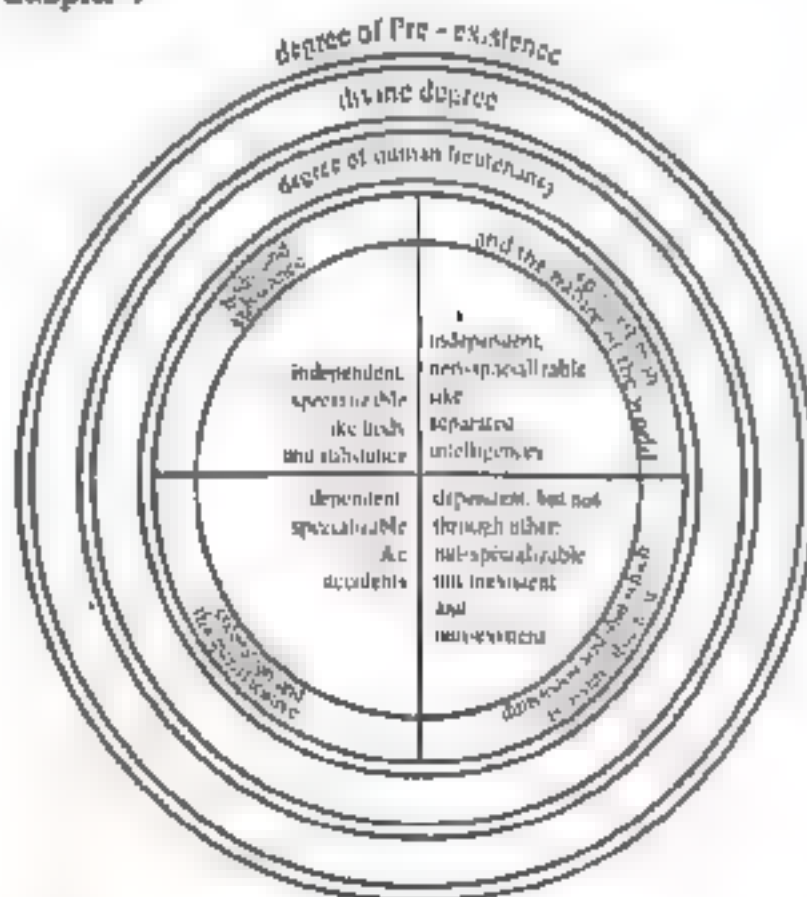
pure brightness and limpid light, Habashi Abdullah by name, is a moon that is never eclipsed. He leaches the Truth to those who are deserving and he leads it to them, never overstepping it. He obtained the degree of discoment. When melted, he is as pure as the finest gold. His speech is truth and his word is sincerity. 5

The Description of the Encompassing Circles' was first edited critically on the basis of six manuscripts by Nyberg in his volume containing three of Ibn Arabi's minor treatises of the Inshā, the 'Uqlat al-Mustawfīz and the Tadbīrat al-Ḥayā. The work, which was the publication of him and that of the world of generation (kawmīyya), like the imaginary line separating light from shadow. Such is his reality.

Total perfection belongs to him both in temporality (ḥuduth) and in Eternity (qidam), while God the Real possesses Absolute Perfection

in Eternity (qidam), for He is exempt from temporality and transcends it. The world possesses total perfection in temporality, being exempt from Eternity (qidam), since it is lower than that degree. Man then has become a synthesis. For that, may God be praised! There can be no reality more eminent nor existent more pure, as exemplified by the Prophet Mohammad and Moses, and at the same time there can be no reality more vile and impure, as Abu Jahl 27 and Pharaoh were of mankind. Realize well what the 'most beautiful constitution' is and place it at the center of the Obedient Brought Close 28 Realize also what the reality of the lowest of vile beings is, and place it at the center of the Denigrating Unbelievers. 29 Glory to Him, who 'no thing resembles, and He is the Hearing and Seeing' (Qur'an XLII, 9).

Chapter V



(FOOTNOTES .

1 Extracted from The Sulī path of knowledge by W. C. Chittick Page 79

The Diagram of Transcendence)

The above figure represents the set of concentric circumferences and establishes the relation of Transcendence (tanzih) and immanence (tasbiḥ).

The white ring between the two black circumferences represents the Divine degree in the mode of transcendence. Since this ring encompasses every thing, the Qur'anic words apply to it, 'And God encompasses every thing,' (Qur'an IV, 128) and 'God encompasses every thing in knowledge' (Qur'an XV, 12)

The white ring adjoining it on the inside and bounded by the red circumferences symbolizes the circle of Man.

The ring between the red circumference and the limit of the divine degree symbolizes the correspondence of Man with the divine degree.

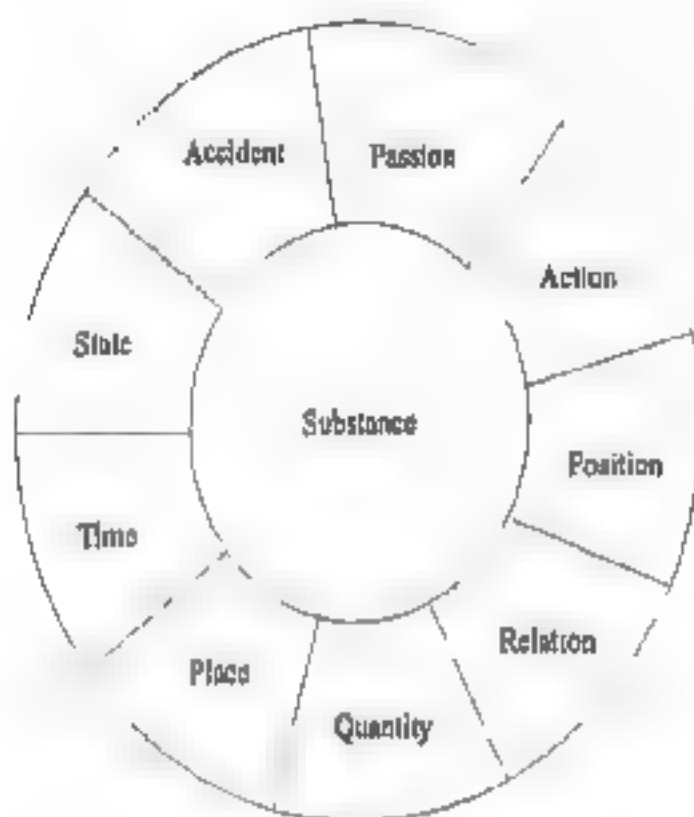
The zone between the red circumference and the smallest circumference symbolizes the correspondence of Man with the world of generation.

The grid schematically represents the number of worlds. The smallest circumference around the centre is that of the world over which Man exercises his lieutenancy and guardianship.

The four rays, from the centre of the outermost circumference, are the divisions between the worlds.

Contemplate this figure, and discover the mystery we have thus presented. God is the Guide and there is no other Lord than He.

The Diagram of Primordial Matter



Primordial Matter is represented by the circumference which comprises the existents (mawjudat) in a general, unconditioned manner. It encloses all knowable realities, existent, inexistent and non-existent. It implies Intelligible Life eternal in Eternity and temporal in temporality, and includes knowledge and Will. If it could be imagined, its configuration would be thus. In any case, the fact that it is intelligible, knowable by us, means that we can imagine it in symbolic form, but schematically. Now, the inner space which symbolizes Primordial Substance (jawhar) points to any independent essence (dhat), be it eternal and temporal.

The 'accident' segment symbolizes all dependent essence. All sorts of accidents could be brought in here: for example, generation

(kawn), colour, etc. as well as qualities like knowledge and power. It is the same for the 'categories' segment, as you can observe, by the Will of God within the ring

Know that the diagram of Primordial Matter symbolizes the Reality through the matter of which God brought about the higher and lower existents. It is then the Matricial Prototype (umm), which includes all existents. It is a reality which is intelligible to the mind without being existents in the individualized essence ('ayn), that is to say, it bears a substantial form although it is, in relation to existents, an unspecified reality unaffected by growth or decrease. Its essence proceeds from the emergence of the individualized essence of existents, be these eternal or temporal. If it were not for the individualized essence of existents, the mind could not grasp Primordial Matter and we could not have known the reality of existents.

Its existence is, then, dependant on that of particulars. Now the analytical knowledge we have of these depends upon the knowledge we have of Primordial Matter. Indeed, one who does not know Primordial Matter cannot discriminate amongst existents. He would say then that mineral, angel and the eternal are one and the same entity, given that he does not know the realities, nor in what way existents are distinguished from each other.

Primordial Matter then pre-exists knowledge, and becomes manifest through existents. When posteriority (ta'akhkhur) is applied to it, it is in virtue of the posteriority of the existence of the particular, and not by relation to its determined essence, for in that case, it is an intelligible universal which cannot be qualified by existence or privation, rather it is the substratum (madda) of all existents. It appears in its perfection by the manifestation of the existents, and in this perspective, nothing can remain nonexistent. This is why the Imam (al-Ghazali)

was able to say, 'There is not in Possibility (imkan) a better world than ours. For if there were and God had withheld it, it would have been avarice incompatible with His Generosity and powerlessness incompatible with His power.' Now, to describe God thus is quite impossible and such a conclusion unthinkable! If, in addition to this world, He had existentiated others, without end, these would have been analogues of this one. It would not have been possible to add another reality which did not exist in this world. If it is impossible to add any reality, then it is impossible that there can be a more excellent world than this. But we have already established this point in the course of the treatise.

TABLE OF THE DIVINE DEGREE

Including the Most Beautiful Names as they are presented in the Holy Tradition and not in an exhaustive or restrictive or manner.

Know, and may God grant you success, that those who are knowledgeable through God, may He be exalted, know of Him only His Existence (wujud) and the fact that He is Powerful, Knowing, Speaking, Willing, Living, Abiding, Hearing and Seeing and they recognize nothing other than His Being as such [that is to say in the broad sense]. Now, it is not possible to apply to God, Glory to Him, what is applied to temporal realities by reason of the attributes which He possesses the existence of which is intangible, yet ineffable. For this reason, it cannot be said of God, Glory to Him, what He is (ma-huwa), since He is not subject to quiddity, nor how He is, since He is not subject to qualification. In reality, the knowledge the knowers may have of Him is only by intimation with regard to existence (wujud).

If you deepen your reflection to obtain the vision made possible by God through unveiling and elucidation, then from the point of view of the consciousness of the Divine Unity as in the formula La ilaha il-lal la ('No God adored but God') we would say that here there is

knowledge of God. On the other hand, in respect of reality, such as that of the knowledge which we have of substance, being indivisible, specializable and subject to accidents - we would say, 'We have no knowledge of Him.'

Consequently, meditation on God is not possible, for mind cannot grasp any reality relating to Him. Meditation upon His Essence is fraught with the danger of anthropomorphism. God is not apprehendable or determinable, as He is not definable or qualifiable. For meditation there are only His Acts and His creatures - as well as His Excellent Names by which He has named Himself, leading to Him, recorded in His Precious Book and expressed by His Truthful Prophet.

Certain Names refer to His Essence, but can also designate, at the same time, His Qualities or His Acts - and indeed both simultaneously. However, their reference of His Essence is more explicit.

On this table - 30 of the Divine Names, we have brought into the category of Names of the Essence those in this situation even though, as we have just mentioned, they may also designate certain Attributes or Acts, or both. We have proceeded in the same way with the Names of Attributes and Acts, [classifying] them according to their immediate meaning. That does not prevent their inclusion in another column. For example, the name 'Lord' (Rabb) meaning 'The Unchanging' (thabit) is a matter of the Essence, but when it means 'He Who rectifies' (muslih), it relates to the Names of Acts, and when it means 'The Possessor' (malik), it concerns the category of the Names of Attribution.

Know that we did not intend to limit the Divine Names to those appearing in the table, or to insinuate that there exist no others, but we have arranged them there to draw attention to what we are going to mention, if God wills.

When you see one of the Excellent Names of GOD, apply it to the

Names of the Essence		Names of the Attributes		Names of the Acts	
SPEECH	God (Allah) Lord (Rabb)	Living (Hayy)	Innovator (Mubdi)	Manager (Wakil)	
	Sovereign (Malik)	Most Thanked (Shakur)		Receiver (Baqi)	Responder (Muji)
	Holy (Qudus) Peace (Salam)	Conqueror (Qahhar)		Victor (Ghali)	Reckoner (Hisab)
POWER	Faithful (Mu'min) Guardian (Mubayyin)	Overwhelming (Qahir)		Sustainer (Muqit)	Preserver (Hafiz)
	Mighty (Aziz) Competitor (Jabbar)	Potent (Muqtadir)		Creator (Khaliq)	Producer (Bari) Former (Mabzuw)
	Grand (Mufakkar) Exalted (Alayy)	Strong (Qawiyy)		Nourisher (Kazzaz)	Donor (Wahhab) Conqueror (Fattah)
WILL	Transcendent (Azim) Manifest (Zahir)	Omnipotent (Qadir)		Restrictor (Qabid)	Expander (Bati)
	Hidden (Batin) Great (Kabir)	Compassionate (Rahman)		Abasser (Khaif)	Elevator (Rafi)
	Magnificent (Jalil) Glorious (Majid)	Merciful (Rahim)		Endearer (Ma'izz)	Humbler (Mudkili)
KNOWLEDGE	Real (Haqq) Constant (Mabid)	Generous (Karim)		Arbiter (Hakam)	Just ('Adl) Subtle (Ladif)
	Unique (Wahid) Classifier (Majid)	Forgiver (Ghaffar)		Reintegrator (Murid)	Vivifier (Muhayy) Killer (Mumit)
	Eternal Resource (Samud)	Forgiving (Ghافر)		Close friend (Wali)	Indulgent (Tawwab) Vindicator (Muntaqim)
SIGHT	First (Awwal) Last (Akhir)	Forgiving (Ghافر)		Far (Ma'ayin)	All-embracing (Jami) Enricher (Mugbir)
	Transcendent (Mutal'ah)	Living (Wahid)		Preventer (Mani)	Harmer (Darr) Beneficent (Nair)
	Independent (Ghaniyy)	Living (Wahid)		Guide (Hadi)	Inventor (Badi) Discriminator (Rashid)
SIGHT	Light (Nur)	Witness (Shahid)			
	Bequeather (Warith)	Healer (Sami)			
	Majestic (Dhal Jalah)	Seer (Basir)			
SIGHT	Vigilant (Raql)				

most obvious category, and place it in the corresponding column of the table for there is considerable number of Names by reason of the diversity of meanings which they are able to assume. We have set up this list only to open a door for you on what you consider good with regard to the Names. The table which we have established will be useful to the servant who desires to be characterized by the Names to the point where they become for him realities by which he is progressively designated and qualified. For God has said: 'Surely, you are of an eminent character' (Qur'an LXVI, 4). Furthermore, God has described for us the characteristics of the Prophet: 'Towards the Faithful, you [i.e. the Prophet] are benevolent and merciful' (Qur'an IX, 128).

When you are well aware of our aim in this table you will recognize someone who is characterized by these Names and discern in that person at a given time a Name which you are able to attribute to one of these Names or divine degrees at that moment. You will then say that, that individual is presently in the degree of Acts, if the Name involved is in that category, or again in the domain of such and such an Attribute or in that of the Essence, as you wish, according to what results from the economy of the Name. If the Name carries meanings shared by all three degrees, consider the predominant meaning and qualify the person by it, applying the degree to him in respect of his state (*hal*); even if he be higher in respect of station (*maqam*),³¹ nonetheless determine his degree on the basis of his state. However, for the more accomplished among us, that person's true condition will not remain hidden if he be in higher state. Whether that individual occupies that Name according to what the moment conveys, or whether he master and dominate that Name, will not escape us. The perfect among us will distinguish well between these two categories. But he who does not possess this aptitude will judge in respect of the

individual according to state (hal) in relation to the Name. He can know no more. That is the use of the table.

We have begun this Table with [God] amongst beings, since He is the First without firstness, whilst all the entities were still pure privation. For this reason we have presented this table after that of Primordial Matter and together with it, since the latter cannot be dissociated from God in Eternity, without, however, supposing that Primordial Matter has any existence in itself, but it is known by Him, Glory to Him. He knows it by its realities and by them alone, since Primordial Matter embraces the Totality. God is for it eternally outward as it is for Him inwardly, since it is an attribute of knowledge and there is no knowledge except through it. On the other hand, Primordial Matter requires knowability, and Primordial Matter does not fall within the range of knowledge ('ilm). It is however manifested in this category through reality. For this reason, we have established the existence of God in correspondence with most of the levels of existence in the table.

We have arranged [the table] according to the Names, for actions rely upon them and, since it is impossible to give a form to Essence in the mind, it is indispensable to supply the mind with a mental 'support'. Such will be the office of the Names and consequently we must invoke them. The table is concerned exclusively with the category of substance implied in Primordial Matter, insofar as Substance refers to the Substratum (asf). Now, the Foundation of all of the entities is the Existence of God, for were it not for the Existence of that Divine Foundation and the intelligibility of Primordial, Hyleic Matter, the adventitious consequence could not come into existence after non-existence.

When that has been well understood, realize it and you will be well guided, if God wills. Of Him help is asked.

CAUSE OF THE GENESIS OF THE WORLD

Know - and may God grant you prosperity and success - that when we contemplate the world in itself and apprehend its reality, source and origin, and when we discern therein the divine degree, after thorough analysis, we become aware that the Divine Essence transcends all relationship to or dependence on any entity whatever in the world of generation, creation and command. For reality rejects that.

We have meditated upon the matter of sovereignty which exerts its influence in this world, and we have found the Excellent Names which show in the world, from full and faultless evidance. They appear in it by their signs in and statutes, not, we emphasize, by their essence but by their analogue, not by their reality, but by their sensible forms. Thus we preserve the inaccessibility of the Essence in Its Transcendence and Purity

Having considered the Names, we have found them to be many, and we have told ourselves that this multiplicity constituted a totalization. The prototypes are the Rulers of the worlds and of the Names, since the prototypes embrace the reality of the Names.

The primordial and all-embracing prototype is named 'Allah' which includes the meanings of all the Names and designates the Essence. And we maintain its transcendences as we have maintained the transcendence of the Essence itself. Furthermore, in respect of its embracing the Names, if we take It as having a relationship with any of the created beings, we are not treating It in the sense just mentioned [as embracing all the Names], but we are only treating It from the standpoint of one of its realities over which It (He) has complete supervision. That reality has its own self-designating Name (which is) other than the Name Allah itself. So let us treat it from the point of view of that (specific) Name, borne by no other, and let us bring forth into the

light its created nature, so that we leave His Name Allah in its station of sanctification.

Once this is accepted, and the All-embracing Name is removed from creatural contact and remains at its own degree, so that every reality is shown [as it really is], then the sovereignty of His Essence manifests totally.

Let us return to the prototypes which concern the totality of His Realities. We shall say that the prototypes of all the Names, as much in respect of speculation as of Religious Tradition, are seven in number, neither more nor less, while the other Names are derivatives. Those are the Living, the Knowing, the Willer, the Speaker, the Powerful, the Generous and the Apportioner — 32

The Living is the first of the prototypes, while the Apportioner is the last.

The Speaker is especially included, by religious tradition [in the list], where it occupies this rank in a satisfying manner.

The other Names are selected as prototypes by the intelligent spirit.

The Name 'the Speaker' is very particularly reserved for the Holy Spirit, and also has, in a certain respect, a privileged relationship with the Name 'the Apportioner', as well as with the Generous.

As for the Name 'the Generous', it embraces every name of clemency which confers felicity and benefit. It is the Guardian among the Names of that aspect.

As for the Name 'the Apportioner', it applies to every Name of rigour which confers prejudice and vengeance. It is the Guardian among the Names of that aspect.

In this world, there exist no other prototypes, nor other relations than those two dimensions with regard to the Names.

Were it not for the presence of religious precepts, we would not

strictly have required the Name 'the Apportioner' But punishment and threat oblige us to resort to the prototypes of this Name The sufferings of beasts and such like do not fall under the stroke of this Name but relate rather to the Name 'the Willer', which belongs to the first prototypes

Meditate well upon the diagram we have drawn for you and fix it in your imagination

THE DIAGRAM OF THE CIRCLE OF THE WORLD

Here I have outlined for you the circle of the world without consideration of a religious law, and the prototype Names which predominate.

I have drawn the circle of bliss which can come of the world, and the circle of adversity and the prototype Names which predominate there Consider the extension of the rays from the prototype presences to the world and the degrees of the prototypes, by order of succession and superiority

I have drawn the two aspects [of clemency and rigour] with respect to the Names, between the circles of the world and the prototype presences.

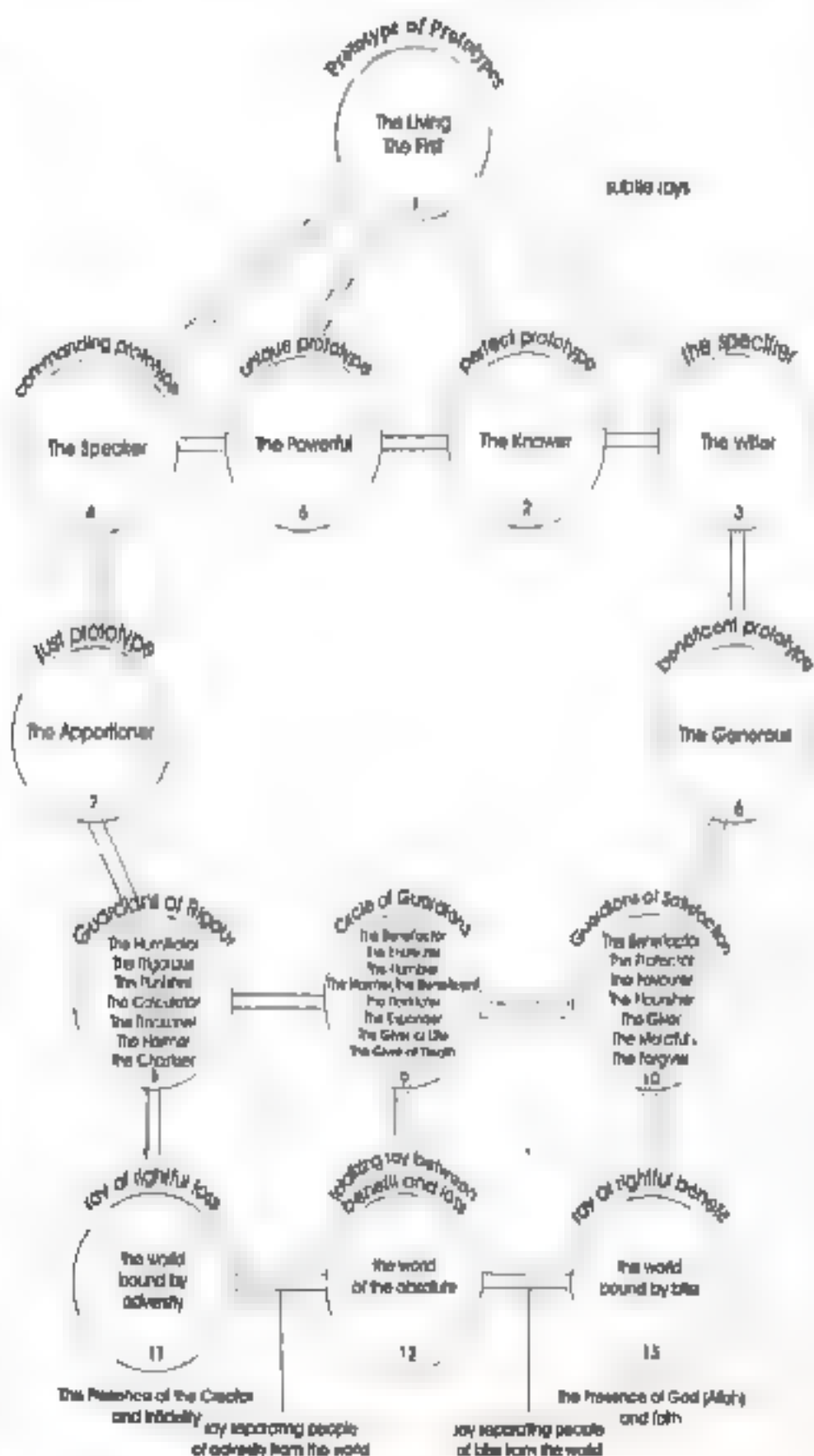
I have drawn for that three circles, one comprising the two aspects in question corresponding to the circle of the absolute macrocosm and two circles corresponding to the worlds of bliss and adversity distinguishing well the two aspects [of clemency and rigour].

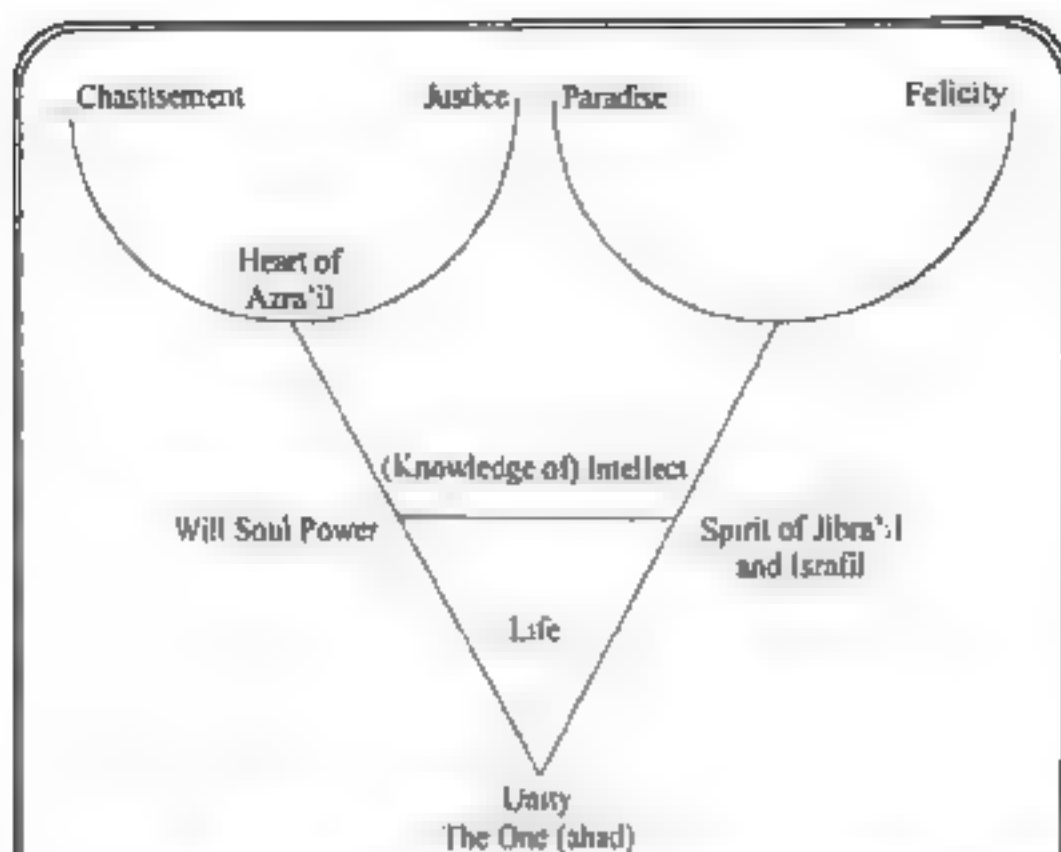
Meditate upon this diagram, explore it until you grasp it in your imagination.

I have traced the rays from the prototypes to the guardians of the Names and from the guardians to the [three] worlds [mentioned above].

It is possible that a ray continues from one prototype to another of the same order Then, the ray does in fact reach the circle of the

world, by reason of an enfolding of certain prototypes within others.





Inscribe on the rays effects in order to discriminate well. Apply your attention and refine your spirit, and then thank God, Who has laid this task upon me for your sake, for you to know of the existence of what is hidden to most men, by tangible experience and a most suitable analogy: this, thanks to the favour, strength power and kindness of God.

Here then is the structure of the above mentioned diagram. 33

Know that in the treatise entitled *Anqa' Mughrib*, in the chapter 'Discourse on the Eternity of the World', 34 we dealt with the cause of the creation of the world, according to an allegorical exposition and a divine treatment. I shall now mention what is appropriate in the present context.

Chapter VI

When the Guardians of the Names were entrusted with the Keys of the Heavens and Earth, there was as yet neither Heaven nor Earth, so each Guardian holding a key remained unable to find what to open.

Thereupon they exclaimed: 'Strangest! Here are treasures with the keys of treasures, but the treasures are not to be found! What shall we do with the Keys?' They then agreed and said: 'We must address ourselves to the seven Prototypes who handed the keys to us, without informing us of the treasures whose guardians we are!' They then went to the gates of the Prototypes; at the gate of Prototypes 'the Specifier' (al-im-am al mukhasss), of the Prototype 'the Benefactor' and the Prototype 'the Apportioner'. They informed them then of the situation and the Prototypes replied: 'You have faithfully repeated this news to us, and we shall clarify it for you, if God wills, may He be exalted. But let us go to the remaining Prototype and assemble at the gate of the presence of the Divine Prototype, the Prototype of Prototypes.'

All the Prototypes assembled, those who are Guardians by relation to the Prototype known by the [name] Allah. They all stood at His gate and He came out towards them, saying: 'What is the matter?' They informed Him of the situation, that they were seeking where the Heavens and the Earth were to be found, in order to place one key to each gate. In reply He demanded: 'Where is the Prototype "the Specifier"?' The Willer then hurried to him and he asked: 'Do you not possess the information, you and the knower?' He replied, 'Yes'. He then said: 'If it is so, relieve Them of their dismay and worry!' The knower and the Willer said: 'O supreme Prototype, ask the prototype "the powerful" and "the Speaker" to help Us, for We cannot accomplish it unless there are four of us!'

God called the powerful and the speaker and said to them: 'Help your fellows in their task!' Both replied: 'Most certainly!' And they entered then into the degree of the Generous, saying to him: 'We are resolved to existentiate the beings and the world of temporality, and to make them pass from privation ('adam) to existence (wujud). Now, that

is a matter for your degree, the degree of Generosity. Give us the Generosity to allow them to be unfuried! He granted them the unconditioned Generosity and they left His presence with it to adjoin it to the world, and spread it forth in the most completed mode, beyond which no higher modality exists, for the world proceeds from unconditioned Generosity. Indeed, if a world were found superior to it, that would imply that Generosity had shown itself miserly by withholding, keeping certain perfections to itself. It would be incorrect to call Him Generous, when He possesses some miserliness. Indeed, 'Generous' is no more suited to Him in respect of what he granted than 'Miser' in view of what He withheld. The realities would consequently be disrupted. It is then established that it is absurd to apply to Him the name of miserly, just as it is also absurd to suppose that He has kept to Himself what is a more consummate [world].

Here then is the origin and the cause of the creation of the world.

The prototype 'the Apportioner' appeared only after the Revelation of religious prescriptions, and the Names then took up each its key, and were able to discover the reality of what the key held in containment, and also the rank which the Names held in the existence of beings.

Realize well the content of this concise and marvellous chapter, for it will be of benefit to you in this matter !

It is God Who guides to rectitude.

Here ends this treatise.

NOTES

1 See O. Yahra. *Histoire et Classification de l'oeuvre d'Ibn Arabi*. Damascus, 1964, Vol. I, pp. 311-13 n. 289

2 *Al-Futuh al-makkiyya*, Cairo 1293H, I, p. 126, Cairo, 1329H, I, p. 98. ed. O. Yahra, Cairo, 1972, II, p. 119. See also 1329H, p. 120

and Yahia, II, p.230.

3. Clauds Addas, *Ibn Arabi ou la quete du Soufre Rouge*, Paris, 1989, p. 161

4. See R. W. Austin, *Sufis of Andalusia*, London, 1971, pp. 158-9.

5. *Futuhat*, 1293H, I, p. 12, 1329H, I, p 10; ed. Yahia, I, p. 72.

6. H. S. Nyberg, *Kleinere Schriften des Ibn al Arabi, nach Handschriften in Upsala and Berlin zum ersten Mal herausgegeben und mit Einleitung und Kommentar versehen*, Leiden, 1919, Arabic text 1-36.

7. According to the hadith, 'God created Adam in His (his) image (ala suratihi, in Ibn Hanbal, *Musnad*, II, 315, 323; Bukhari, I and VIII, 61, Cf. Ibn Arabi, *Traite de L'Amour*, Paris 1986, p. 56. and H. Corbin, *Creative Imagination in the Sufism of Ibn Arabi*, Chapter on the Form of God.

8. This refer to one of the ten characteristics of the Prophet Mohammed, He cast no shadow because he was luminous. Cf. Mohammed al-Mounaww, *Mahomet Mystique*, Paris, 1978, p. 53.

9. On this personality, see our Introduction.

10. Cf. Qur'an II, 34 'And when We said to the Angels, "Prostrate yourselves before Adam!", they then prostrated themselves except Iblis. He was a rebel, and proud, and was of the number of the unbelievers.'

11. The notion of intercession by Angels and Prophet is found in the hadith recorded in the collection of Ahmed Ibn Hanbal, *Musnad* III, p.94, and reported by Abu Saïd. In this long hadith, there is also the matter of the intercession on behalf of believers. See also Bukhari, *Sahih* 4, *Tawhid*, 24.

12. 'God created Man as an epitome of all the subtle rays of the Universe. From Man proceeds a subtle ray towards every thing in the Universe. This rays transmits to Man that which God deposited in that thing of Man. Though the intermediary of this ray, the gnostic moves

that thing towards his purpose. Every thing in the Universe exerts an influence on Man, as Man exerts an influence on it. *Futuhāt*, 1329, I, p. 157; ed. O. Yahia, II, p. 386.

13. Ref. Qur'an XX, 5: 'The All-Merciful on the Throne established his Undifferentiated Assize'

14 The terms *wujud*, 'adam, *mawjud*, *madun* used by Ibn Arabi throughout the first part of the treatise, are given in an Aristotelian perspective which is far from being in harmony with the Shaikh's leading doctrine.

15 This speculation of Aristotelian origin (cf. *De Interpr.* I, 2), referred to in the *Futuhāt*, 1269H, I, p. 49; 1329H, I, pp. 45-8; ed. O. Yahia, I, p. 208, was commonplace in the writings of the Arab philosophers. Cf. Ibn Sina, *Najat* (Cairo 1331), pp. 15-16. See also P. Kraus, *Jabir Ibn Hayyan*, II, Cairo, 1942, p. 259. Ibn Arabi again harps back to this theme, quoting the *Insha'* in his *Kitab al-Azal*, in *Rasa'il Ibn Arabi*, Hyderabad, 1361, I, p. 9.

16. On the vision of the face of God in Heaven, cf. Qur'an LVVX, 22 and 23, and Bukhari, I, 145 and IX, 158.

17 Implied reference to Avicenna and his demonstration of existence as an attribute. Cf. Toshihiko Izutsu, *Unicité de l'existence et création perpétuelle en mystique Islamique*, Paris, 1960, pp. 10 et seq.

18. Ibn Arabi here makes the distinction between Essential Will (*ma-shi'a*), which none may contravene, and Normative Will (*irada*) which the being subject to Divine Order can always disobey. Cf. Ibn Arabi, *Fusus al-hikam* ('The Bezels of Wisdom') trans. R. W. J. Austin, London, 1960, Ch. XI, p. 141.

Note that Verse 68 of Surah XXVIII may be otherwise translated if we give to the verb *yakhhtar* the meaning of 'choose the best', and to the particle *may* not the value of a negative adverb, but that of an inde-

terminate relative pronoun, 'that which' The verse will then read in this way: 'And your Lord creates what He wishes and chooses what is good (or best) for them (ma-kana lahum al-khiyaratu). This perfectly legitimate way of reading the verse allows us better to follow the doctrinal unfolding of the context.

19. Nyberg suggests an alternative reading: 'whose realities are irreversible'.

20. Lit. analogy (tashbih) and similitude (tamthil).

21. Cf. A. Altmann, 'The Delphic Maxim in Mediaeval Judaism and Islam' in *Studies in Religious Philosophy and Mysticism*, London, 1969 pp. 1-40.

22. Ibn Arabi also uses this allegory in the *Futuhāt*, 1329H, I, p. 119; *Yahia*, II, pp. 224-5.

23. They are luminous, not igneous, by nature.

24. This term also means 'establish'.

25. This last category is not cited by Ibn Arabi.

26. Ibn Arabi here refers to the ten categories of Aristotelian logic. These were taken up by the earliest Muslim Philosophers and particularly by Ibn Sina.

27. Abu Jahl, paternal uncle of the Prophet, remained an implacable and cruel enemy of Islam at the time of its inception. He was killed at the famous battle of Badr. Ibn Arabi here sets up a certain equivalence of Abu Jahl's case with that of Pharaoh, who was the most obstinate, if not the cruellest, adversary of Moses.

28. These qualifications are found in numerous places in the Qur'an.

29. See preceding note.

30. The table does not contain all of the ninety-nine Divine Names accepted by tradition. Cf. Fakhr ud-Din ar-Razi, *Traité sur les Noms divins*, translated by M. Gloton, Paris, 1986.

31 For the distinction between *haal* (spiritual state attained providentially) and *naqaam* (spiritual state obtained by personal effort), See M. Vaisan, 'Sur la notion de *haal*', *Etudes traditionnelles*, 1962 pp. 173-80 (translation of *Futuhât* chapter 192-93).

32 Ibn Arabi does not here draw on the classic division of Divine Attributes of Essence. The last two, the Generous and the Apportioner are normally the Hearing and Seeing.

33 Not all the manuscripts give the same figure. We have therefore produced two diagrams, which can also be compared to the figures provided by Ibn Arabi in the *Futuhât* 1329H, Vol. III, pp. 420-29.

34. Cairo 1373/1954, pp. 33-41, where another allegory concerning the Divine Names is to be found. The same themes, referring moreover to the present works, is developed in a chapter of the *Futuhât*, 1329H I, pp. 98-101; *Yahia*, II, pp. 119-31.

Ref: Commentaries on the Quran

8) Tafseer-e-jalalan - Written by the two Jalal-ud-dins, one of whom was the author of the "Iqan" mentioned above, d.911 H. A concise and meritorious commentary on which again a number of commentaries have been written

9) Our country has produced some notable scholars in the realm of Tafseer. They wrote in Arabic and Persian, and the latter ones have written in Urdu.

The earliest I can trace is Shaikh Ali Ibn Ahmed Mahmi (of ahm, near Bombay), D. 835 H. = 1432 A.D. author of the Tafseer-e-Rahmani. Almost contemporary with him was Allama Shamsuddin, of Daulatabad and Delhi, who lived during the brilliant reign of Ibrahim Sharqi of Jaunpur (1400-1440 A.D.) He wrote in Persian. During the nineteenth century the famous Mohaddis of Delhi, Shah Wali-ullah, and his two sons Abdul Aziz (d. 1824) and Shah Abdul Qadir (d. 1826) wrote both translations and Commentaries. Shah Abdul Azz wrote in Persian and Shah Abdul Qadir in Urdu. The Urdu commentary of Sir Sayyid Ahmed Khan of Aligarh (d. 1898) has not met the approval of the Ulama. On the other hand the more recent Urdu commentary of Maulvi Abdul Haqq, the Tafseer-e-Haqqani has passed through several editions, is quite modern in tone and manageable in bulk, and is widely circulated in India. I have derived much instruction from it and have used it constantly. The Commentary of Maulvi Abul Kalam Azad has been planned on a spacious scale and has not yet been finished.

(10) The Modernist school in Egypt got a wise lead from the late Shaikh Mohammed Abduh (d. 1323 = 1905 A.D.), whose unfinished commentary is being completed by Mohammed Rashid Ridha, the talented editor of the Manar newspaper. The work of Shaikh Tantawi, Jauhan, a pupil of Abduh finds the "jewels" of the Qur'an and of the sciences mutually illuminative and suggests many new lines of thought. Allama Farid Wajdi is also spoken of as a good modern commentator. I have not yet been able to get a copy of his work.

(11) It has been said that the Qur'an is its own best Commentary. As we proceed with the study of the Book, we find how true this is. A careful comparison and collation of passages from the Qur'an removes many difficulties. Use a good concordance, such as the one I have named among the Works of reference, and you will find that one passage throws light on another.

(The Holy Qur'an by Abdullah Yusuf Ali 2nd Edition 1983)

CHAPTER XVIII

Commentary on the Qura'n

by Hazrat Makhdoom Ali Mahimi

Part I of the TAFSIR-UL-QUR'AN :

Namely Tafsir-ul-Rehman Wa Taiseer-ul-Mannan which in view of some of the scholars is the Azaz-ul-Qur'an (The wondrous nature of the Qur'an) and it is the compilation by The Perfect Leader (Imam), The Confirmed and all accepted researcher, Most Learned Unparallel of his era, the Cream of Gentleness, The Fountain of Benificence and The source of Generosity AL-SHAikh AL ALLAMA ALI MAHIMI (May Allah sanctify his secret and brighten his grave. Amin)

ALONGWITH NUZHAT-UL-QLUB FI TAFSIR-E-GARIBUL QUR'AN by favour of IMAM ABI BAKR MOHAMMED B N AZIZ AL SAJISTANI (ASRR).

(PRINTED at Printing Press of Boliq, Egypt) With the permission of the most learned and renowned namely Maulana AL-SHAikh MOHAMMED JAMALUDDIN, the senior minister of the pivot of the government at the city of Bhopal in Indian subcontinent (May Allah protect him from all the calamities and hardships).

IN THE NAME OF ALLAH, THE MOST AFFECTIONATE, THE MOST MERCIFUL

All the praise be to Allah who illuminated the hearts of the wise men with his Book (The Qur'an) so that they should see with it and with their intellectual senses the right path to make us easy to distinguish between its external part by the words and deeds and its internal or the hidden part by the beliefs, the morality and different circumstances and stages of saintly life. Thus it solves the knots of the defects to make us go fast towards the extremity of the perfection. And He

made His sun in such a manner that it allows their eyes to reach what it has hidden its displays and the phenomena by the words and the verses (the signs) So are the clouds that bring down the rains bringing out what they have got into them like the vegetation from its storage to all, to the whole universe by opening the doors of His mercy and, consequently, it makes the secrets to burst forth abundantly Then it is turned into the seas of light filled in with different big substances and essence like atoms and jewels and whosoever dived into it obtained the red sulfur from the dump piles of the knowledge leading to the best of the quantities and extracted the red rubies from His self, the Most praiseworthy and the highest otherwise he would donate from his knowledge of his qualities of perfections and he would get yellow metal from his analytical knowledge into the Universe and cast iron from his purification and influential being which is the right and straight path and the green topaz from his knowledge of auspicious and enduring divine stages on the day when they will be brought before the Most Powerful and the Most Wise (Allah) And one roamed on its shores picked up ambergris and the aloewood from his knowledge of brazen combustion through the burning fire and from it will rise up the smoke of fear towards their hearts So, you should take rest longingly with the Knower of the Unknown. And whosoever will plunge into the islands of it will come out with antidote of arguments and proofs and indisputable evidence from its animate things to push back the hot wind of the destructive suspicious and the pungent seizure through the subsidiary principle of the publisher as for good intention of it in the big cities and metropolis waterless deserts and the grace of God specially on the best of the books and their elucidation and their collection and their decoration is astonishing and it is a miracle to one who reaches to the extension of its purpose and in the hinderances their limit is far more

than that who collected them from his country who enumerated and measured the open country and the sands of the deserts and spilted the skies by them and from all other learned people till they averted the opposition and resistance of the fighting with the swords by the letters. Hence, they abandon the lifeblood and did not offer resistance for the period of eight hundred and thirty one years through the argument of indisputable evidence except a light opposition. It is but a fun for the observers and whosoever from among them made a pretext that it was a clear magic although it was wordly miracle. There was no scope for the illusion of a magic or beguilement and particularly there was no access to it, although in all the reasons of the guidance, it reaches to the extreme limit and points at which never comes to an end of the advantages of the important sciences in the matter of the religion. So resorted to the argument and wiped out the suspicion and it astonished them all and all the men of weariness and the philosophy. And whosoever from among them is equipped with it has admitted the excellence and superiority of it. And the books have given witness to it and these are the books that have preceded with the messengers of the past. And that is why his religion superseded and surpassed over all other religions. And the scholars of his religious community like the messengers of Banu Israel worked in the opening of the door of the certitude and prepared the ground and raised many saintly people in his religious community with astonishing and extraordinary feats which are like those of the first ever miracles and some of these were granted to some of the predecessors or the proceeding ones. So, the extraction of the water from the fingers is more strange than its extraction from a stone and splitting of the sea, beside splitting the moon and the ascending and lightening horse, i.e., the quadruped on whose back The Holy Prophet journeyed during the Ascension to what is above the heavens.

in a night time having reached there before the dawn faster than the wind can make it spread and his coming and going and every thing he did it before it was dawn and before the hot winds blew over the desert. And he is the longing of the young fellows, the most perfect then any other living being. He is Mohammed, the Leader of the Messengers, specialised and particularised with all the possible perfection for that he is the abrogative of all the other religious communities and the abrogato of the dynasties and the empires, may he be blessed by A. lah, who are the most superior than all other communities due to what they have derived from the Book and the Traditions from the important sciences with which the hearts and minds of the scholars are illuminated and which decorate the tongues of the learned people and worshippers and devotees strengthen their limbs of their bodies. And may they be blessed for ever and be peace upon them in abundance. After all this, these maidens, good natured and beautiful who break the poetry of the Qur'an and they are not touched most of them before any man before me and not my the Jinns. And it is not for me that I should touches them when they are not to be touched by any others except the pure and pious. And I am drowned into the sea of the refuge in which many have destroyed. But Allah, the Praiseworthy and the Highest who has by his facilitation for me in their important affair only for his favour where as he is worthy of all the excess and the superfluity and he is the most powerful of all. So that is why it could be possible for me that he should show them to me from their private quarters to see them with the help of the looking glasses their beauty and they were the wonderful and astonishing figures with their marvelous speech and his layouts of signs after what he had prepared of the sort of the puzzles and mysteries. So, by if it looks like they are the compilers of the words and speeches and the glows of the miracles. There is no

match to its words and verses and no need of its verification. Hence each and every word of it is the strength of its structure and each and every verse is the proof of its neighbour. And if they die therein then there is the repetition. So, if it is the incapability of their weak eyes, then it is due to their haughtiness. And there is no alternative to it than deriving advantages in abundance from the important sciences. And the speech to the best of the evidence and the warding off the suspicion can be derived from the clauses and sentences without any interpretation and there is no lengthening or stretching in it the concealment of the preface or the introduction and there is no elimination in respect of the relations or the references with loyalty to the purpose or the objects and there is the cure against the diseases and in them is include the good food. One should not follow it with deficiency and by sorrowfulness and there is sweet medicine fully comprehensive for the advantage presently or instantly. And the fruits of the trees, their principles and the regulations are well established and their branches are extended to the sky. You are provided with their eatables whenever and all the time to the group of the scholars. There is no cut or no objection or prohibition and with their existence raised and fruit are within the reach. So you eat them and drink their juice with happiness and joyfully from those you had tendered and nourished them in your leisure time. There the rivers are running fully equipped with the light and illumination giving security to the secrets. However he made the sea to flow into it openly or hidingly and the two seas look to be joined by adjustment and balancing. And if there comes in between them, and if there is any gap of separation between them. No one of them can excel the other one properly speaking. There come out the niceties of the Shar'at and the knowledge of God and the reality in form of pearls and corals for the dissolution of the tongues of the sciences by means

of the winds of their understanding and intellectual powers loaded with commodities and the implements of the fixed principles and the regulations and there are the equipment of many a subdivision to obtain the profits or for the procurement and import of the horses of the sharp arguments and elephants of the brilliant and obvious clear proofs for killing the enemies of the religion and to overrun their forts of doubts and suspicious which are with them as their strongholds making them a plain or a lowlands in a row after having deducted one who was with them in the decisions. And they pulled off their skins which cover themselves with to stand in the resistance with all their might from the proofs of the belief and conviction till their black coloured become the shameful monkeys and their blackness as the causes to bring them into disrepute. And they will remain into the fire of wrath forever. And it makes the men of the truth in the felicity of the accomplishment. In it there will not be any one either than themselves to touch them. There will be the syrup of the convincing knowledge, rather it would be bright and shiny and tasty for drinkers of the knowledge of the positive knowledge being through it healthy for the signs of the horizons and distant regions and for the human beings who make Allah clear with it for the men of the truth of the certitude, although I did not chose up their deluge and did not split their dust clouds and did not whiter their impression or the traces and goods of my knowledge and my deeds are scanty and I conceal my ignorance and my dullness is more but Allah is the whole and sole of his affair. He is gracious to whomsoever he wishes to more than he is capable of it. As He says, We favour with bounties to one who is obligatory to his thankfulness so that he looks at me that makes it clear to him the marrow or the pulp of his book from its crust and he makes it easy for me the information of some of his secrets that are missed by me. And that is why I have named this as

the Taisceer-ul-Rehman-wa-Taisceer-ul-Mannan and some point at it as Ejazul Quran. I seek from his overflowing favour that he may increase my power of looking and thinking in relation to his secrets and overcrowdedness with his deluge and the successfulness of tracking his traces and the acquisition of gleam of his light and standing (for prayers) in his thanksgiving and for the protection from his wrath and his tricks and that it proves useful to me this book of mine and my seekers and he makes them desirous and yearning for it and he may pity me and all those and who prayed for me from among them and he may accept my invitation to them by his mercy. And verily He is the most benevolent and merciful. (And now we go ahead with the subject matter).

First of all the religious communities have agreed unanimously that He is the Highest of all, the speaker, the well informed, the seeker and he does not become speaker except with the standing of his quality that he has got whereas if become it of its nature other than himself he may create with the nature of blackness black and it is not his quality that is contained in these words and clauses which is a nonessential characteristic other than the main and as a familiar seal and whereas it is not prone to the accidental happenings. And it is without knowledge when it is not asked of him and without intention when no information to it. And there is no demand with intention whereas it is made by the man to which he does not want to express his disobedience. And it is not absolute form and no information on its knowledge when it is informed contrary to what he knows and there is no foolishness in information and seeking it by ourselves without the audition of the listener when he intends his suspension at the time of his existence and there is no falsehood in the realisation of the past as regard to the time of information and there is no multiplicity. So this quality and if it concerns to what does not come to the end, then there can not be any

compilation and order to it and the should is not its parts on the contrary they are its only connections. And He is himself comprehensive and safe and got writer and the handwriting the reading and memorizing is done by us and with this I want to achieve it through the infinitive accident and the Qur'an, the noun to that meaning. And hence these words and sentences that is the subject matter is in partnership with him. And the first one is the book of Allah, The Qur'an meaning it that it is the quality of Him. And secondly, with the meaning that he is not been created and so on and he is absolute authority on the subject matter. Whatever belongs to me is depending upon the whole and a part of it. And he is the goal to the Messenger (ﷺ) of Allah, The Glorious with the limitation on my part by his form. So, his contemporaries were helpless and astonished and so also the successors because it is more decorative than their poetry and the prose along with its difference in view of their styles and methods. And it is with perfect meaning comprehensive of all the numerous sciences which have the unlimited advantages in a very few words and easy to understand and far from deep thinking and the sciences stand witness to it and the witness by it and it is comprised of the principles and regulation of the problem along with the reasonings and arguments and thus they eradicated the suspicions and the doubts and it does not glorify itself with a abundance of reasons in relation to the word to word and the order of its verses which require one to ponder over it and to make thorough plans on the basis of its sciences in concern to its persistent ascendance and without outward connection but with the connection the real meaning and metaphorical meaning and the indications and allusions to the vagueness of the derivations or the etymology of words and so on and the reasonings and argumentations, miscellaneous or joining them in respect of the Prophetic traditions or the intellectual foundation and

fundamentals or the advantages pertaining to the revelations. Secondly the lowering down of the shelters or the transmission from the upper side or the sky towards the earth or any lower side is like disembarking of the army or the rain as and then are into action and there is no quality or a characteristic except that is attributed to them, the when they come to top and there is no movement but it is the act of Allah and not to a steadfast is there to it and not to the any other fixed words and hence, there is no escape from allowing it to what is said that this meaning came into appearance forming the writing of the highest one in the grasp of reality in the form of the clear letters. Then its display was increased by the divine tableau recording the doings of the al the mankind. Then again, it was kept on increasing till it reached to the ears of the Messenger (ﷺ) of Allah, The Highest, and to the heart of the Holy Prophet (ﷺ) or as it is said that it changed quality in gradations as per the carrier of it or the protected figure or the written script or in accordance with the standing of the words with it, although in expressing its meaning to its destination and the exaggeration of the disembarkation of the words and sentences or the subject matter charmed the unable and restricted ones by its sounds or the tunes, the phonetics of the words and the letters and thus its meanings and the realities were carried to them as we do with the animals and other animate beings with no power to speak or the barbarians and we address to them as it would be fit for them. But this stage was of helplessness to them and they could not comprehend the glory and magnificence of it. So, it was very hard to grasp its miraculous perfections by way of benefit from their beliefs, the instructions and commandments and the sciences of social life and revelations etcetra and they are very extensive and unlimited.

(The Third) The Invention and Discovery The Holy Prophet (ﷺ)

has said: Whosoever elucidated the Qur'an in accordance to his opinion and understanding, it is as he has restored his grave to the Grace of Allah against the fire. The Hujjatul-Islam (Imam Gazali) in his book "AL AHYA" maintains that glorification of speech without the audibility is a falsehood when it does not come to listen to it from the Messenger (ﷺ) except a few verses of it and so also from the Noble Companions (Radi Allahu Anhu) of the Prophet. And after them, the people had differences and it to a greater extent. There was not the possibility of gathering the people for it and the listening to it by the masses from the Messenger (ﷺ) of Allah the Glorious. And the informations and the communication and the traces of it led argumentation to the expansions of its meaning. The Holy Prophet said to Ibn-e-Abbas (Radi Allahu Anhu), Allah has taught him the religion and its knowledge is the interpretation of it. So, if it is listened, there is no reason to be of particularization and Allah the most powerful and glorious has said (confirmed) about his knowledge who discovered it from it. And Abu Darda has said, that no man can learn it till he makes the Qur'an his purpose or his goal. And Ali (Radi Allahu Anhu) has said that if you so wish you can derive a knowledge of seven full load camels from only the elucidation of the Sura Fatiha of the Book (Qur'an). And Ibn-e-Masud said that whosoever wished the first or preliminary knowledge to the last of it, then he should stir up the Qur'an. And some of the scholars have said that to each and every verse of Qur'an, There are sixty thousand perceptions and whatever is left of it is also too much. And the other one has said that The Qur'an contains seventy seven thousand knowledges and hundred for each and every word that appears and is hidden singularly and there in Qur'an it is pointed at a collection of sciences and every one that shapes in the eyes it is in the Qur'an as a secret and symbol to it. So it is hidden but it is the interpretation that finds it. It is depending

on the opinion of one but it is to his own. He clothes its verses in his own devotion in written commitment as per his deduction as to be the correction of it and it is innovation and heretical doctrine with his knowledge as it is not ment so. And if his purpose is to correct it, he should hold fast to it with the verse that he Knows. It is not the real meaning of it that whosoever calls upon an endeavour to his own self. So let him hold fast to his own opinion. As per Allah, the most powerful and most glorious. He will go (will be sent) to the Paroah (The Firaun) who had rebelled and he suggests the same fate to his own self. And the verse might be probable. So his understanding or the mind leans to what is suitable to his purpose. But he hastens towards the falsehood and the hidden one prior to the evident instructions. So it is as he has reached the main hall of the house before having crossed the door (of the house). And this is the gain or achievement of his book. And the commentator of the interpretations has said that they all are unanimous extracting the meanings of it with their opinions and they differ with each other in confirmation and happy outcome and they differ among themselves as regard to the Prophetical traditions too. So the interpretations or the commentary is said to be the detailed information and it is the cause to the ascension and the interpretation. It is the detailed description or the statement that endure and sustain the word. And Allah has made the Qur'an the source of and to all that depends upon it and none of them is specified or determined. So, there is escape from it then extracting (the knowledge) by one's own opinion and perception by the application of principle. And he has said that the commentary or the interpretation is an explanation of the reality of the word that bears some of the its reasoning in accordance with the principle. Hence, if you break away from it, then the commentary is only by one's own view. And Abu Mansur has said the commentary is an ampu-

tation or a cutting off. So, if the proof comes true, then the evidence or the reasoning or the argumentation is utterly correct, otherwise it would deprive of it of the evidence to Allah to which the falsehood does not believe. And the interpretation in the end of probability in view of the most of the people without cutting off anything. And the unity of the elucidation (commentary) and the interpretation is confirmed thing and that is the why it is due to the one's opinion. And it comes into display by the mental power without confrontation to the principle from the solemn authorisation of a court or it is a continuous news or the combination of the Unanimous Philosophy but they elucidate the Qur'an with the evidence laying stress on the practical aspect like reaching to it with endeavour and toil. And the commentary is said to be an endeavour or the individual judgement and exposition of the law or the principle. The elucidation or the commentary by opinion is but of a kind that is condemned one in which he stands witness to the Allah by His being in reality and He being the most praised one. And he believes in His reality and it is in accordance with the unanimous opinion with probability of mistake and it is said to be condemned. The opinion is made and considered to be of standard to what the Qur'an has got. So, he elucidates and interpretes it with his speech to his own choice and he leaves aside the visible aspects of the Qur'an and the most praiseworthy. He has made the opinion subsequent and dependent to the guidance and meaning of the Qur'an. And it is said that any commentary similar to it is forbidden because it is a malice in which there is no need of it but it is dependent on Him. Hence, his commentary is charged with this. The summary of His book (and I state) to you is that it carries with it the prohibition against to all and all the condemned reasoning in relation to the commentary that is similar to it and to which it is unanimous with. Hence it has innumerable and unac-

countable advantages and its carrying to its visible aspect or whatever he wished to is prohibited.

SPEECH IN PROTECTION

Not the Qur'an, on the contrary the preface to its reciting has obligated the gifted men to all its reciting and to make known its verses and the text. I seek protection to Allah from the condemned Satan, the protection of seeking refuge or protection of maintenance and safeguarding or securing or help and returning or coming back for the adhesives that is any protective adhesive to the protection of Allah and my safeguarding by His power in my fortification by his prevention or his help to me by His grace and bounty and it is upto you to change or alteration of the relationship. And the Satan from his attachment and he is at a distance for his keeping away from Allah whereas his remoteness is on account of his own or from the devilry and he is nullity or uselessness or he is mortal and perishing or burning because he is a nullity in itself. He is a liar to his peacemaker or conciliator and the peacemaker is from among the most useless of all because of own self and perishing with condemnation. He wants destruction of that one who is condemned on account of his being worth burning due to wrath upon him. When it tames, then he comes close to his Nounsher and he is protected by Him from his suspicions and his allurements and temptations and from all the mischiefs of him, on the contrary of his own self because he himself is of such a kind that the mischief itself shelter from him. And he is stoned and cursed. And he is stoned with the pebbles because he has been cursed and insulted with abuse and shooting star and make argumentation about His existence, viewing of the huge crowd from among the prophets and saints of God, his figure and from, and listenity of theirs his voice and the signs (mira-

cles) and the information and all that is possessed by him of his deeds like touching him madly, he surpasses with the prosperity and he has learnt from the tradition and custom of Allah that he does not any activity except with the means particularized to him. And that is why when the walls of the house are illuminated and the roof is blacken, than he knows that the reason of the brightness is other than reason of blackness. So likewise the reasons or the means of brightness of the heart and its blackening, so in it occur the thoughts and recollections and he is able to see them into it at once and also he is astonished. So the observer dominates the creatures that is the mankind in order to exhaust the beneficiaries at the end and he reveals the truth and there is the promise in a known manner and amicably and the astonished one is that Satan to the mankind against it because of it. And he differed in its reality. So it was said that the freed one acts independently with the relationship and overtakes it by an appliance and it is the sphere of Ether. And as this regard he shuts it from the fire and prefers and separates Allah from other things in graded steps. And the freeness or the independence is not more specific than his characteristics. On the contrary He is eternal. And it is said that the delusive or imaginary power is an contradiction to being intelligent. It creates from the much more and plentiful heat and the body is said to be igneous or fiery and it is correct because it is made of the elements but the fire is the foremost among them and even having mixed with these elements it does not come to the terms to be humble and the viewing of the dense is not obligatory when it does not change colours and does not prevent its penetration by the means of the light and not by the power of the delicate and weak on the deeds if its straightness does not take pity but the fire and the wind are more stronger and they do not form the body with the different figures as is done in the magical acts and the independent

like that of a scholar who does not get supremacy in what does not suit and, also does not commit an error in it when his heart sees it that is followed by the kingdom (of heaven) at the time of its radiance on the inner side and that is the secret of the heart and the figure in it liable to the characteristic. So the Satan is seen by him in the shape of a dog or a pig or a frog contrary to his viewing from the countenance of that follows the Godly world. So there are many of its kind that the brain of the deceitful or the cheater. And the first one is specified with perfection and does not sour or acidify the existence of the Satan, the firm and solid by the miracles for its specification itself. It is the heralding choice or the best towards the cause of the goodness simply in general. And the Satan if he is called or invited towards the best and the goodness it may stop and prevent the greatest goodness or would create mischief to which there is no redemption. And due to its enmity the general public led to think and ponder over the being of Allah, The Highest and His qualities and characteristics and the secrets or prophethood and other related matters and they come to, vaguely, to deny its existence with the proofs against it promises them protection and safety from the wrath of Allah and the renunciation from his rewards and blessings without any doubt and besides there having been the proof. And in it this much proof and argumentation is quite sufficient that Allah has created understanding or the reasoning power into a man to gain and accomplish the reward and to save themselves from the punishment. The beasts are not weary of his rest and relaxation and he considers the worship of the idols close to Allah and fears of their wrath to gain their worship he commands them to be sincere with them and drowns the worshippers of Allah in the seas of hypocrisy and amazement and makes him (the mankind) to forget his deeds and the number of the sets of their prayers he let them fall into the beauty of the inten-

tion and the outlets of the letters and words for their escape and he accompanies him in the adventures and does not have any fear into his heart for anything else and he does no benefit him at all and frightens of depedence and want of giving out the charity meant for the poor and the needy people and induces him spend towards the illegal activities and indulges himself in the greed and carnal appetite and the fame and glory and impotence and the lust at the time when there is no execution of the wrath and thus he sees weariness in the worship of Allah, the Highest, and he makes the burden of worshipping of the idols easy to the infidels and he prevents them (The Muslims) to fight and kill in the cause of Allah and he (the Satan) induces and encourages the infidels on killing among themselves who are concerned with the idols and the killing of those who invite them towards the islam. And calls for right marriages and being good scented neighbours and to which they themselves are not capable of it. And the Satan orders his knights and commanders to be treacherous in the wealth and the riches which they have got in abundance and for killing among themselves with a minor pretext and with pride to defend and if it happens so and before its happening defend less against the killing and it has doors that lengthen its commentary or elucidation and the harm to the his enmity is that the community and the scienc of philosophy is unanimous upon that who soever distorts his belief, remains permanelly into the punishment or his deed or his act is sweet to him according to himself and it is divided into intellectual and imaginary and sensuous. And from the people who prevented the other might fight with each other with the body weapons. The death cuts off their relations and there is no evidence of their severance and prohibition of their relations with the bodies compounded and constructed from the prime elements from their bodies or without them for the realization or by any other body

and from among them that which permits the imaginary one that is one of the two last causes just like it is in sleep. But it keeps on by awakening and does not stop the sensation of pain by its soul due to external reason and Farabi and Avicenna (Ibn Sina) have said that it is the sensitive power or the mind and if it the sensation is not required to take place, then it is not prevented. But on the contrary, it is advantageous to the beauty of being frightened in the beginning of the deeds because he is useful to so many and he carries it on with the firm and solid belief to its fulfilment, then he is fable for the increased profit and the science of the philosophy is unanimous with its intellectual side and they make him perfect with sensation and imagination aspects of it. And they have said that the perfection of the self or the soul lies in it if he escapes from the most of its loss and there would not be the punishment as it deemed for a young boy or a mad or if there is the existence contrary to it in the ideological power, then there is a compulsory manner or mode to be punished with it from his sensitiveness to its defect and its longing for its perfection with refraining from its committing for the lapse and difference of his instrument and implementation of the other thing and so long as he believes that there is disadvantages of it in the dresses of the body, then it is the perfection or the perfect and extraordinary achievements. So when the defect is wiped out it yearns for the perfection and does not reach it, then he falls in the fire of soul (spiritual fire). So he is from among them and infide, in view of us. So he is punished to the proportion of his capacity to stand against the opposition and nonentity of his capacity or he suffers as per his own reckoning in the practical strength. And he is proponent of the imaginary side. He has said that he is in the form of the fire due to his appearance or visibility and the life and the scorpions but he vanishes because it is obtained from the confidence of the soul.

towards the body and comes to an end by the passing of a long time. So he reaches to a place of fortune. So he is one of them as the transgressor and sinner in view of us. But he is a virtuous creation away from the corrupt spiritualism. So he takes delight in the perfections or the miracles always for his liberation in the world of purity and for his advancement towards the positive knowledge. So he is like a Mومن, The abstinent and Faithful, in our view but it depends upon the prevention of the repetition of the body and it is right of his returning. So, the intellectual side of it is permissible with the other reasons and the sensuousness and the imaginary. Hence, this is the opinion of those who are considered from among the discerning people and men of revelation from the religiousmen and the men of philosophy. And there is a group of people who do not see anything of these kind. They invite and propagate the perishing or the ending of the soul and refusal to its repetition without any doubt be side the proof or the reasoning and some of them carves and propagate it with its relation to what is good and known with the problems and the intricacies of the sciences like the Plato and Aristotle. And there is no evidence of them from any writings, or a book or an article and there is no proof to them. And the Prophets and the Saints and the Scholars are the best to follow them and whence from it can be taken for granted that there must be an evidence necessary to side with them? So, it is up to you to avoid this serious danger. Then, again, it is a fact that the protected slave of (Allah) can not stand firm for ever in the opposition of the Satan with the defect of resistance based on the suspicion and the imagination of the mind or the brain in engrossing and absorption of the all other powers in the lower world. Hence, there is no escape from it than to seek help from that one who establishes him as the overlord upon him to afflict him and to put him to test either to return to him or not. And

his tradition is dragged on by the means of the protection that is sought by him. The Imamul Hujatul Islam has said that in his method of the way he is a dog of the strength and power of Allah and it is upto you to carry out the matter with his treatment as per his prescription being it annoying and wearsome for the time being and perhaps he renders you victorious. So he stuns you and then you return and turn to the Master of the dog so that he might make it available to you for use in the best manner. So when you see him overpowering and thus he is afflicted by the God, Allah so that one should see the sincerity of your striving and endeavour and his walk in the three matters that is he should make you know his tricks and stratagems. So, if the thief or the robber as soon as he gets the knowledge of the sensitiveness of the owner of the house then he runs away from it. And if you do not take him seriously then it is his barking dog that will confront you and will be after your blood and ready to hit hard on you and you have to conceal your self from it. So, if you confront it, be cautious of his intention. And if you kept on remembering Allah with your heart and with your tongue when he is to the side of the Satan, then it is like the food or the meal by the side of a human being. It is so as that is in the tradition. And he has said in his book 'Ahya' Verily the Satan rush off by the continuity of the remembrance of Allah in the heart, but after his prosperity with abstinence and purity of his qualities and characteristics which were worst and condemned, then he is that hungry dog that does not rebuke him for his more despicable independence when there is a piece of flesh or a loaf of bread in the hand of the threatener and the lust for it increases and overtakes the heart, then the remembrance goes to the enclosures or the side corner. And the Satan is able to, from his black bile, to lead him astray and there are other ways of the Satan to poison the hearts of the abstinent and the God

fearing men. It is the lust or greed, on the contrary due to sitting of the carelessness. So when he re-awakens the memories, then he is soft. Again, if he hesitates due to the confrontation by the Satan though his suspicions at the time of the reading of the Qur'an it might delay the acquisition of the knowledge and instructions useful to the slave in regard to his Master and Protector, then only the seeking of the sources of the purity can work for the absorption and engrossment in it.

SURA FATIHA

There are many names of it giving witness and pointing to its excellence and dignity (verily it is) the opening of the Book (of Allah) for the opening of its reading and writing from or by it because its naming is found to be basis and the beginning of all the matters Relating to the Heart, avoiding the severance because the existence of each and every thing is with the appearance of the name of Allah The Highest, in it and with his appointment and with his gratitude on the contrary he is steadily increasing (and from it) is the Fatiha, the opening, to open its treasures of the sciences. Hence by 'Bismillah' that means (I begin in the) name of Allah which is the pointer to His Being and His names which are more than thousands and all the sciences are through His knowledge and His devotion. And 'Ar Rahma-nir Rahim' points at the demonstration of His Person or the self through the existence and the qualities of perfection and the utmost limit of the sciences is the reaching to that of attachment to which depends the creation and the verification.

And the 'Hamd' The Praise points towards the thanksgiving and gratitude for His bounty which is mentioned by all the physicians in the anatomy of the body of a human being that there are five thousand advantages and it is the minimum and less than a drop into the sea.

And in that lies the knowledge of the self from which one gets the knowledge of the whole or everything. And the Rabbi Aalameen (The Nourisher of the Creations of Both the worlds) points at types of the beings or the existing things through the senses and souls and the bodies and accidents or nonessential characteristics.

And 'Ar Rahma-rir Rahim' points at liberation from the calamities and attainment of the boons and blessings. And He is the biggest of all the purposes and goals of the knowledge.

And the 'Malik-e-Yaumid din' points at the hereafter, the place to return to and everlasting of the souls and the fortune or blessedness of some of them and misfortune or suffering of some others or the destruction of the heavens and the earth and the blowing into the trumpet and the standing into the court (Of Allah) and the accounting (for the good and bad deed) and the weighing of them and the entry to paradise and the hell and the mediation or the intercession and so on and the criteria of that will be the beliefs and the deeds.

And 'Iyyaka Na'budu' points at the various types of the worships pertaining to the heart and mind and this is the purpose of creating the wise men, possessing of the mental faculties. And 'Iyyaka Nastaeen' points at that nothing can be attained except with the assistance and help of Him. And 'Ihdinas Siratal Mustaqeem' points at the reasoning and the purification. And the 'Siratal lazna An amta Alaihim' points at the Prophethood and the saintliness and right beliefs and the excellent qualities and characteristics and the good deeds. And the 'Ghairil Maghdooib Alaihim Waial Daa-lin' points at the infidels and the sinners or the transgressors and the bad, rotten deeds and the condemned manners and the wrong beliefs. And (from it) the Suratul Hamd is at the beginning to start with what it means particularly by its words and its Hamd, the praise comprehends all other good qualities or the praises

of the Qur'an and so on. And (from it) comes the Suratus Shukr because the 'Al Hamd' is the summit of the thankfulness and its reasons are brought together from the love to the souls and the praise through tongue and the service through the chief elements (and from it) there is the Suratul Minnat as per the saying of Allah, The Highest as he says, 'We have given to you seven supplementnes and the Qur'an The Glorious, (from it) is the supplementnes to repeat them in most of the prayers and or because it includes to it a sura (a chapter) in most of the sets of the prayers or to repeat the descending of it because it was descended in Makkah when the prayer were made obligatory and in Madina at the time of fixing the Qibla, the prayer niche from its reasoning and that is so. He is the Master of all the directions and He had chosen one as the best of all. So, all the praise is meant to Him, And it is the direction of the peace and safety Hence He is The Most Affectionate by his granting of the peace and tranquility and therein lies the Place of Ibrahim. So, also, He is the Most Merciful by having information to Ibrahim's friendship or the intimacy And He is the Malik — Yau mid Din, The Owner of the day of Judgement. The dispute to the niche of the prayers, the direction of the prayers on the day of Resurrection And He is the worshipped, the deity, worth the worship with no concern to any direction. So, it is necessary that there should be the complaine and obedience of His order at all times without the specifying of the direction in our minds after the abolition of the first of his order Hence He is and will be the assistance (to us) against the accusation of the adversaries into the world We ask him for His guidance with His attention from within towards it at the same time. His attention to it from outside whereas it is the path of those who were bestowed with the bounties by Him for turning to him with his eyesight towards the creation or the mankind and not upon those who

earned His anger due to their worship to the creation and not to Him
 and not of those who went astray because of their worship of the
 phenomena or the creations or because it is excluded from the first
 books as per the saying of (the Holy Prophet), may peace be upon Him,
 And my life lies into His hand, He did not descend either in Taurat or
 in Bible or in Zaboor any sura like That of Fatiha. And like it is (from
 it) the Sura Kanz as per the statement of Aji (Radi Allahu Anhu) as
 the seepage of the Sura Fatiha. Whosoever piled up under the heaven
 (the sky) that is the secrets of Godly knowledge that are the com-
 prehensive of the knowledge of the Being (of Allah) and the Names
 and deeds and the camers and the right path and the compensations
 and the destination of the pilgrimage and the commands and regula-
 tions. So, the Name of Allah is the name fully comprehensive to his
 self and the names. And it Suggests to adhere to the attachment of the
 existence of the things are existent and upright through the erection of
 the bodies with souls, So, it is the secret of their existence and not
 by the method of obligation or a liability, on the contrary, because
 He has showed mercy by the elaborateness of the existence and the
 personal perfections or the achievements. And It is the signal to his
 deeds and it points at its secret that what he did, did not do to the
 perfection of his self that is demanded for the praise because it is the
 glory of the perfection that is the achievement of the perfect one and
 there is no finishing to it in that matter because He is the Master of the
 Whole or the total being. So He is the outlet of the wonders or the mira-
 cles to them. And even if he is perfect, he might have been benefited
 by it and it is the signal to it that His praise is an ocean very deep and it
 is most particular because He is the source of all the things that are
 able to praise Him. Hence, He is the best of all due to that praise and
 He is the point of ascent or the starting point to the praiser, the outlet

to him and he is bestowed with the power of praise. So He is the praiser as well as the praise in all respects and reality. Then again he has pointed at the secret of his praise as He is the Master of all upbringing them with mercy as he has created them to which it is his liability. Then again he has made provision of what is required by them to live and last and what other things are required for achievement of the other perfections which do not come to the end. It signals to the confrontation with the Owner of the Day of Judgement and His comprehensive-ness of ownership in addition to the Day of resurrection with them. And it points at His secret by the nursing and training of the 'Rahman wa Rahim' the most affectionate and the most Merciful whereas mercy would not have come upon the oppressed without that and no bounty would have been bestowed upon him by gifting away the everlasting, the rule and the sovereignty on a word or for a deed without that. Again, it signals at the Right Path, the Siratal Mustaqeem, and that is the signal to the divine revelation with the worship and towards the purification with the seeking of the help and towards comprehending it by specialization and toward His secret with the gratitude and thanks to the aforesaid with praise and endurance through prayers and worship. Again he has pointed towards the secret of the worship by the prayers and appeal to Him which is the brain for including it by supplication and prayers which is the soul or the essence of the worshipping and a signal to the compensation by rewards and punishment and it points at its comprehension of it by its gain for all those who follow the spiritual path and that is the path of guidance or the errors or straying from the right path and towards His secret of the orderly arrangement of the worship and the seeking of the help. So verily, the Mastership and the slavery or the obedience attain their own rights in this manner. And it points at the going on for the pilgrimage because it is

the source of all for their unity. So, there is no alternative to the argument of the proponent or the teller with the perseverance of the mediator and there is no doubt in that in addition to the argument or the evidence and to the comprehending of it through the generalization of the praise and the worshipping and being obedient. And towards the secret of it by generalization of the mercy requiring its gratefulness and thanksgiving in consideration to the bounty granted to him and not to others. How is it? And if the mediator is dead, then he will not be able to manage without the Merciful and it points at the rules and commands of the worship and towards the comprehension of it by its application to the generalization with its speciality and to his secret by the seeking of the best possible help for the deliverance and relief and it is the cream or the marrow of the belief of the monotheism or the oneness of Allah. (And from it) there is the Suratul Taa'lim, the Chapter of instruction and appeal because in it there is question after the praise and the worship and the prayers and that is why it is the most important principle of the matters and it is the guidance to the Right Path which is the source of the everlasting rewards and free from the wrath and going astray. (And from them) one is Suratul Munajat, the secret talk because the worshipper entrusts his secret to the Master. So, through it requires the Master to that is as in the tradition of the destiny. (And from them) there is the Suratul Tafweez, the Chapter of Authorizen to that which is due to the seeking of the help. (And from them) there is the Suratul Wafiya, (Chap.) for the conditions of the fulfilment of them in each and every set of prayers or for their fulfilment with the ladder of the prayers. So it signal to its return to it that he brought the things into appearance and due to it the existing things are displayed but that is to the extent of his appearance. It is hidden when his mercy becomes general with elaborateness of the exis-

tence and all the other perfections to such an extent that He is entitled to all the praises because He is the Master, The Nourisher of all as to the fact that is proper firstly in his existence and secondly he granted him all that is proper in his lasting for ever. And these are not the achievements or miracles to the beings of the existing things because He is all and Most Powerful to them due to the fact that it is so with Him but he regards its subtilties to whosoever is his slave and asks for help from Him and he does not show him his miracles or the astonishing perfections, on the contrary he sees consider him faulty, defective and strayed who does not demand for the achievements or the perfections with guidance and sincerity and uprightness and bestowal and he fears the lasting with shortage or the return to him. So he is habituated to the wrath and degradation and going astray or to the fulfilment of these in as systematic and perfect order because the remembering of Allah, the highest and the evidence of him with his mercy in accordance with his praised exposed through his wonderful achievements in the nursing, and training of all the things to which it deserves with it firstly in the elaborateness of the existence and secondly because of the means of the permanence or the everlasting and all other wonders or the miracles or he is frightened of the evil of the ending of the religion due to it for being the inviter towards the correction and improving the beliefs and improving and bettering the manners and the deeds, whereas his outcome or the end depends upon the worship and devotion to God and he demonstrated him to be lacking in that and needful of seeking help and he arranged in accordance with that guidance and uprightness and the bestowal as per demand from within or themselves and the exit to the wrath and the going astray which are done away themselves after that.

ELUCIDATION OF 'SURATUL KAFIRUN'

(THE INFIDELS. THE DISBELIEVERS) SURA NO. CIX

It is so named because there was an unlimited difference of opinion between them (the disbelievers) and the Faithfuls as regard the worship which they created except its glory (Bismillah) I begin in the name of Allah, the most glorified with his being worth the worship. He is (Ar Rahman) the Most Affectionate for their fortune for the worship for the prosperity of both the worlds of the worshippers themselves and other than them who follow them to carry out the order given to them. (Ar Rahim) The Most Merciful on the basis of their specification with multitude of benefits in the hereafter (Qul) Say by our order that this your statement is ugly and disgusting and it is contrary to the requirement of the good manners and it is dirty on their part. (Ya, ayyu-hal Kafirun) O, the disbelievers, thus he called them demanding them to accept their condition of their posterior because the infidelity and they were given the signal to what was to come to them from their infidelity and they had received the warning to know that at least the least of it and its source and that was the indication of their persisting in the infidelity from the time of their birth till the time of their death. But the Faithful, regularly worships Allah in the given time and period and it pointed at their infidelity and aversion to the worship of that one who is not the worth of the worship. So he said (I do not worship what you worship to) and they are either trees, stones, planets, Satans or the angels or the virtuous and they were overtaken except the wise people to indicate that the worship of anyone other than the One and only one God i.e. Allah which is incomprehensive with the wisdom and intelligence. The worship of someone other than the wise man is equal or similar to the worship of that one who worshipped with doubt and

without belief or with absorption or concentration and the unity or agreeing to some other one is like that one who worshipped without his heart in it. (Wa la antum aabiduna) And you are not the worshippers due to your worship of the natural phenomena (Ma aabdudu) I do not worship from among those names that have been mentioned above on the estimation of the above and not also the pictures or the idols and others of its kind because these are lacking in such an estimation. And if they were perfect, they would not have come down from the object of their principles. (Lakum Deenukum Wa li Yadin) left you be adherent to your religion and let me follow my own religion. It does not point at that they were on the their principles and the subsidiary establishments, on the contrary they differ from each other on the basis of and the one reason from so many of the reasons and the first of all religion by way of metaphor and similarity and secondly on the basis of reality that the religion to Allah is the religion of Islam and the first addition is for the dishonour of the adjoined and secondly of its honour and respect. So this chapter has come to an end here. And who is the Nourisher and Master of the worlds. And be the blessings and peace of Allah upon the Leader of the Messengers, Mohammad and all the members of his Family.

ELUCIDATION OF SURATUN NASR

THE SUCCOUR (THE HELP) Sura no. CX

It is so named because it shows the superiority of the religion of Islam over all other religions and it is the most important and the foremost object of the Qur'an and it is named Suratad Taudia, The Fairwell as there is the common of seeking forgiveness indicating returning to everlasting world and meeting with the death. (Bismillah) I begin in the name of Allah which is evident with his perfections and achievements in His help till it made the cause of the display of his

religion. (Ar Rahman) the Most Affectionate by facilitating to spread up
 Islam to vast part of the world and its sciences and knowledge. (Ar
 Rahim) the Most Merciful due to His facilitating the masses to enter
 into it and embrace Islam in multitudes (when Allah's succour and
 triumph come) or the past came back as the evidence of ascertainment
 and it has verified it. So, it is the token of the Prophethood and
 whereas there is the proven condition in it. And so, therein is an
 ambiguity of combination of between the similar things and the one
 that is to come imaginally when the help was bare and open for the
 supreme authority it was the indication. So it was the gain from Allah
 to His Prophet and in addition to it, it is the evidence to his specifica-
 tion of him with Allah. It cannot be imagined and thought of except
 Him. And it is apparent from it that his religion is superior to any other
 religion and it is given the help and victory over the infidels by way of
 swords as well as by way of pignages and wiping off of the doubts
 and the concealment of any kind with the Satans and the soul (by the
 victory) that is the overtaking and triumph over the Makkah and other
 all and all places from the infidels and the triumph of sciences and the
 civilization etc. (And you saw) what you had not seen or along time
 happening now as a miracle (the people entering the religion of Allah
 in multitudes) in which there is no doubt of any kind infidelity or
 polytheism and so on. And if it were Empty in the past but it is not so
 at present because the refusal to this religion which is so established
 with the miracles needs its connection with someone other than Allah
 and it is the polytheism and it is a feeder-line the victory when it is
 brought into effect. It makes the Muslim easy what did not make it
 easy to the men of the elephants. So there is no other alternative to it
 one should be ready to fight against them (in troops and multitudes)
 after having entered into this religion people in masses in a course of

time. (So hymn the praises of your Master) That is keep away from considering any one His partner in His perfection keeping away at far a distant. (with praise to your Lord) for what He has bestowed upon you of the perfection in which they guess the partnership with Him. (And seek forgiveness of Him) against the suspicion and guessing of the partnership Lest he might take back and nullify what he has given to you. And it is a fact that your seeking of his forgiveness returns to you towards Him and it gives you back to you in abundance (if He is ready to show you mercy) that is returns the abundance of favour to you or one who seeks forgiveness.

So this chapter ends here. And Allah is the Right and the Best Knower And be praises to Allah The Nourisher of all the worlds and be the blessings and peace bestowed by Allah upon the Messenger of Allah, the Leader of the prophets and our Leader Mohammad and all the members of his family

ELUCIDATION FROM TAFSEERUR RAHMAN

Surat Tabbat or Suratul Lahab. Chapter Flame

It is so named due to trading of it and pointing ascertainment of the loss and that is the total loss leading to severe destruction of great noblemen because of their refusal and aversion to this particular religion and that is one of the most important purposes of the Qur'an. I begin in the name of Allah (Bismillah) more evident and explicit due to His perfections and extra-ordinary feats in this religion with his beauty in its close attachment and His glory in its opposition He is the Most Affectionate (Ar Rahman) to any one who came to His shelter from the destruction or the perishing. He is the Most Merciful to have destroyed the enemies to Ibn-e-Abbas (Radi Allahu Anhu) when there were the passions and He warned your relatives and kinsfolk who were the

relatives and then the Prophet, may he be blessed and may peace be upon him, climbed up the mountain of Safa and began to calling the people, "O, Bani (The clans men of) Fahr and O, the tribes man of Quraish and he persisted in calling them till they gathered there. Then he asked them, would you believe in the fact if I inform you that there is an army of soldiers beyond this valley intending to attack you? will you believe me? They said, yes, we believe you, whatever it may be as our fate, you are true to it. Then he said, Then mind it we that I am a warner to you that you are in the grip of calamity and it is very severe on. So, Abu Lahab said Be you destructed, you made us to gather here for the whole day and perished us that is you have put us to loss to a greater extent leading us to death.

(The hands of Abu Lahab) that is his good deeds and his mischiefs or what he made apparent and what he concealed or his sins simple as well as serious and severe all and all were wasted. And the hereditary name or the surname of that Abu Lahab was Abdul Aziz Bin Abdul Muttalib for the radiance of his face as he was used to it and he intended to make a mockery of respect and it was his gesture that he was deemed to be worthy of the hell.

(And he perished) that is he was destroyed due to the effect of mean deeds on his part on his own and likewise, due to this nothing could prevent it and nothing could defend him from the perishing, however he had got the sources as he had much wealth (But it did not suffice him) that is he was not benefited by it to prevent him from the perishing (and what he earned availed him not) as he all of his status, dignity and followers and his children and kinsmen could not be useful to him in this world and not even in the hereafter. On the contrary (he will be sent to the fire of hell) and he enters into the blazing fire (he himself) that was for his serious infidelity and his

much more enmity with the messenger, may Allah bless on him with his blessing and may peace be upon him in spite of its close relationship (And) he got increased his punishment and affliction with burning of his beloved in front of him when she caught fire. She was his wife namely Ummu- Jameel daughter of Harab son of Umiyya and that he increased his enmity after she was punished severely and his degradation, to increased as she was (who carried the firewood) of the Zaqqum or the exceedingly bitter fruit tree or of the other one like that and she would carry a bundle of thorns and spikes and like that and she would spread them at night in the path of the Messenger of Allah, may he bestowed with blessings and peace. And it is said that when he would narrate to all of the event and bore enmity and she kindled the fire of it and she would be delighted with it and that is why she will be held accountable for it in the hereafter

(In to her neck) that is the nape which is the location of the fine thing made of the jewels. A rope that is a chain (of Palm fibre) that is the strapping of the iron and her condition was like it in carrying of the load in this world and the picture of her as for carrying forward the traditions for relating. It is complete and here is its end. And knows the right thing and He is the inspirer and praise be to Allah, the nourisher of both the worlds and be the blessing and peace bestowed upon the Leader of the Messengers, Sayyiduna. The leader of all the Prophets, namely Mohammad and all of his family members.

SURATUL IKHLAS

Chapter : Sincerity or the Purity.

It is so called due to its sincerity in praise of the Truth, The Allah and the description of His characteristics. (Bismillah) In the name of Allah, which are evident from its words in His praise. (Ar Rahman)

The most affectionate due to the holding of the well-known characteristics, systematically and in the best possible manner arrangement.

(Qul Say) O, the more learned of the mankind with his own Nourisher The Master in His praise for His achievement in the suitability of the regulations of the weighing and the measurement or the balance and the clear and distinct revelation and the vision or the seeing with eyes and it leads to His confirmation.

(Huwa, He) is absolutely and without any exception to continue His essence or His being without any stoppage to it and there is no change to it as it would be contradictory to the possible. So His Existence is self-sufficient and it is not dependent on any one other than him and this is the particularity and speciality of His existence and it is not like to any other than Him. Then, again the purpose of His description of His praise, what the possible one is is the description of His all the likely and necessary of inevitable characteristics to its full length. But it is not possible to describe His praise with classes and the characteristics. But the presence or the nonentity or the comprehensive ness are themselves the most perfect and to it points His own statement.

(Allah) The Absolute Being is the best evidence of His own and His characteristics of beingness like the life and the knowledge and the will and the power or the capability or the speech or the hearing power and the vision and the negativism like a stroll towards the stroll of incarnation in It and its dissolution in It or its unity with it or to what there was not except Him as for example there was not any one similar to Him to ascertain it. And He is (Ahad) the only one. And no one said He is One and one only because he was said to be doubtful on the basis that he cannot be divided in reality and he could not be divided imaginatively and he could not be divided on the basis of numerical figures.

in respect of his strength and power and he could not be divided by any act or deed and each and every former is more excellent than the latter one. And the Unitariness of Him is specified with the first one and gives a full proof of it that if it is divided for the need of its parts then it would not have been its nature or the essence for its own self. And verily, we have established to it the characteristics with its unitariness on one-ness in view of its essence which of it is the oneness described the divinity. So, said (Allahus Samad) that is he is Omni-potent and then again said (Lam Yalid) He did not bear any one because the son would be participant in the maternal world of the father and it is the contradiction of the godliness and so also it is the contradiction of the omni-potentialness because any one of the participants will be substitute for the other and il (Wa) i.e. and it would be the negation of the self-dependence and it would be the need of the godliness and the perseverance of it as per the obligation of the existence and for the prevention of the partnership it would be correct that He (Lam Yulad Wa) was not borne by any other one and like-wise there is no one equal to Him in his essence, there is no one equal in the power of existence which is the obligation in itself (Lam Yakul Lahu Kuluwan Ahad) hence, there is none who created Him and He is himself self-sufficient, it is the end of this chapter.

And Allah is the most right and the inspiring one and be praise to Allah, the Nourisher of all the worlds and the Leader of the Messengers and our Leader Mohammad and all of his family members bestowed with the blessings of Allah and peace be upon them.

ELUCIDATION OF "SURATUL FALAQ"

Surah No. CXIII

It is so named because splitting of breaking of the dawn is the

wiping out of the darkness of nonentity with the light of the existence which is similar to breaking off of the darkness of the ignorance with the light of the knowledge. And this is the most important goal of the Qura'n

(In the name of Allah) evident due to His perfections and the achievements in the garb of the breaking light (The Most Affectionate) due to spreading of that light. (The Most Merciful) for being a shelter and protection to that one who took refuge with you from the mischiefs

(Say) O, the most comprehensive of the real characteristics and power of creativeness (I seek protection with the Master of the Day break) that is I take refuge to One who is the Nourisher of the creations with breaking of the darkness of nonentity pertaining to them with the light of his existence who is the best of all undoubtedly (in opposition of the evil of the malignant with craft that is from the evil of all creatures that is the defects that pollute the creative realities with the traces of the original darkness in their nature that is the characteristic of the world of bodies that is the material world having the substances or the forms or the occurrences incidentally. (And from the evil of the darkening one when it sets) that is the darkness or the gloominess that affects it from outside by natural disposition like the darkness or the gloominess of the powers of the animal nature when they enter the persons with power of speech. And thus, they cover their light and their purity

(And from the evil of those women who blow in the knots) that is the blowing (into the knots). So there is the gloominess and pollution from the effect of the wicked and malicious creations. And it is approximately the same effect as is seen in respect of the trees which spread their branches from their different knots within to all the directions.

(And from the evil of the envious when he envies me) So he intended to do away with the darkness of the defect to which reacted the malicious and evil creations to pollute the hearts of the mankind and thus there is the display of the evil characteristics in the soul or the nature of mankind. The chapter is complete.

And Allah is the most right one and he is the Most inspired one. And be all the praise to Allah, the Nounsher and the Master of all the worlds. And be the blessings and peace upon the Leader of the messengers our Leader Mohammad and all the members of his family

SURATUN NAAS (ELUCIDATION FROM TAFSIRE RAHMAN)

CHAPTER . MANKIND

It has been so named because it is the description in relation to the realities of Allah and the beings.

(Bismillah, The beginning in the name of Allah) who is so obvious and manifest with His Names and qualities and His deeds as regards the mankind (Ar Rahman) due to His perfection with them after the exhaustiveness of the brightness of the existence on it. (Ar Raheem) The most merciful, due to His protection to him from the mischief which is in him and that one that come out of him.

(Qul, say) O, who sends back upon him the revelation and the inspiration (i.e. the Godly message and knowledge) which might be garbed with suspicion to some of the men. (Auzu bi Rabbin Naas i.e. I seek refuge in the Lord of the mankind) any one who is the master or nounsher of the mankind as he equalizes and balances his nature and elaborates his body and limbs.

(Malikin naas, the Master of the Mankind) due to his elaboration of his eloquent being issued to him through the dynamic and rational powers. His (Ilahin naas, the deity or God of the Mankind), who tore open his soul towards His knowledge and worship and nearness to Him

by him

(Min shami Waswas) that is who so ever is in suspicion which causes to destroy and demoralize the temper or the mental planning and the knowledge or the worship or the means of approach (to Allah).

(Al Khannas), it means the epithet of devil who withdraws when the name of Allah (the Highest) is mentioned and who delays the godly attached hearts besides (Al laz) Yuwas visu) who accosts the weak and wavering hearts and whispers evil designs in the hearts (Fi Suduri naas) in which lies the connection of speech with animal nature and this evil being is either (from the Jinns) being the creatures created from the fire with fiery bodies or that is from among (An nas) the mankind. It is but what Allah knows the right thing and He is the Inspired. And let the praise be to Owner and Nourisher of all the worlds who guided us rightly to the understanding which helps us know, spontaneously, its wonders and hidden meanings when one goes deep into these words and clauses that are highly great and very deep and very sweet and having wonderful connection with each other and very good order and it is comprised of the sciences that are innumerable indications to the proofs and the wiping off of the suspicions and doubts that may arise to the mind through its words, with wonderful ease. In it are the excellencies abundantly. And there cannot be any change to its phenomena or the outward signs to arrive at the thrones of it with full advantage of all the letters of it and nothing can be imagined or thought of that might be contrary to its free disposal. So he is worthy of praise on each and every letter in the manner that it will have no end to it. And many blessings and peace be bestowed upon the best of all the Mankind, Sayyid, the Leader of the Prophets and the best and sincere friends of Him and he is Mohammad and, also, his family members, all and all, equal to full of the heavens and the earths and whatever Allah might

wish to and also, may the all other Prophets and the saints and all the noble angels and those are favoured by him till the day of judgement, on the contrary till everlasting.

And here it is the description of your Lord, The Nourisher has come to an end in the true sense and justifiably. And there is no match and substitutes to his words.

AN AUTHENTIC DOCUMENT ABOUT THE SOLUTION OF ILLUMINOUS LIGHT FOR UNRAVELLING THE SECRET OF THE FATE AND DESTINY

In the name Allah the most Affectionate and Merciful

O Lord make everything easy for us and end my life in good manner and cleanse us from seeking help from others.

Praise be to Allah who conciliates and appeases with His Divine decree to any one who come of His friends when He ascends him up to what he has achieved from the system of His regulations pertaining to the Earth and the sky and the fate along with his divine decree to suspend the excuse of one who rebels against Him. He has raised his compensation. And be His blessings upon one who divulged and made open the secret of his divine decree to the powerful and strong ones and protected the weak against their weakness of seeking and acquiring and toleration of his brightness. Mohammed and his family member and his companions who abided by His legal ways through rules and regulations and conciliated with His divine decree and Fate to the extent that they were exhausted. It was unknown to the General Public. And furthermore, the problem of fate and divine decree is of such a nature that in it there is the strangeness and perplexion. And it has overcome the false speculation of most of the observers. Some of them have stated with compensation in which a slave, a human being

comes out of his choice and some of them discarded their connection with the most Powerful One although the first presumption is necessary between them to do away with the difference between the Artist and secondly by negation of the extremes of the happenings of the simple choice. On the contrary it is so by what is ordered or passed a verdict for specification for its primeness. So all the rulers or the officials are subordinate to Him by His last and final order

And in it there is the truth of his own self. So the truth becomes to the liking of his order and his choice. And the people of distinction become in accordance with the requirement and choice of the truth in it. And the ruler is one who is other than one who is such that he does not accept the effect in itself and his own nature. On the contrary, he accepts it to display his own self or he is one who accepts it in both of them like the important person. So this famous and well known problem is verified by the figures and sketches and they are very clear and distinct from the prime premises. And, verily, the fate is what the exhaustion of the sight ignored except the intensity of the obligatory appearance like that one who looks at the sun, rather he looks at the sun to such an extent as to prevent the opening of it. So he does not know it due to non-opening the eyes of the observers as the demand in it is increased by the intellectual evidences and the emphasis by the allegation of the suspicion and its solution to it is said by a group of people simply for the compulsion and lastly by authorization and they forget and overlook the middle (average) which is the best of the affairs and the total is one from Allah although it is an acquirement to the slave of Allah. And with this statement or the remark is manifest in the pushing away of the oppression and injustice. And it does the right thing to extend the message and one inclined towards the divine decree says that the divine decree is a chapter after the fate or the destiny. It is

no way to defend it or push it aside. Comment: the explanation is possible. It is said by Abul Qasim Al Husain Bin Al Fazi that the desirous one of the will of Allah is that one who is destined by Allah. He consists of the resolution after the divine decree by driving out the fate by the means of power of his action. Its resistance is not possible like the outsider making the other outside. Allah has said that it is a settled affair and the fate is a portion of a thing from the power

So it does not depend upon a thing or it depends upon what is not possible to resist it. It is not possible to resist it and if it depends upon what is not possible. It is related by Aba Abida that Umer wanted to run away and save himself from the epidemic plague to Syria to evade the fate. Umer has said I ran away from the divine decree of Allah in respect of the fate which is not possible as one has no power to escape from the death. It is only possible to ascertain extent to resist the cause of it and thus defend oneself from the causer of the cause. So there is warning in it that the fate does not become the divine decree as to hope its resistance. And when one's fate is determined, there is no escape from it. And it is said that the divine decree is like the fate of the Artist of a picture in his mind and the divine decree is the design of the picture. It is a mental perception and sense like a design of a master or the artist of that picture with a lead pencil and his learning or the acquired knowledge. The choice of a slave is what is the drawing or the sketch of the truth in his studies like a student puts or applies the paint or the dye in following of the sketch of the Master

CHAPTER FIRST (I)

In description of the resistance of the injustice or the oppression or the suppression from that one who is destined to refute it and take its revenge upon that one to the extent of his crime. It is indicated that the sin and the blame are in the hands of Allah and his fate and both of

them are free from the excuses of any kind. And the deeds and the achievements are the signs and they are given the proper nouns such as repayment, requittal, recompense etcetra. The recompense is lawful and naming the indications with the causes is general. And the oppression is a disposal in the territory of some other one or his country. And the arrangement of a thing to such an extent or such a condition that is not suitable to it or the relation of those indications are negative to it to act accordingly in respect of the people of that territory. The orthodox Islamic Jurists claim that the connection of the sinful people with Allah is a disgusting connection to him and the punishment to the persons whom He dislikes should be equal to the thing itself. Again the punishment of the act which He dislikes is a must. And all and all have agreed it and are unanimous of the point that be Allah free from the hateful things and injustice. So, they negatvate the divine decree or the fate of the animals for their voluntary actions. And the theological school of early Islam asserting man's free will assume it in the words of him, may peace be upon him, as it is like that of the adherents of Mazdaism. This community is of the opinion that by the divine decree, in those actions there is no rejection of it and they dispel the obligatory affair to the belief and faith to the extent of it in these actions and deeds as it can not be established the beliefs or the notions by the units from what is and abundance of the claimants to carry it further as the faith does not accept it without it on their claim. So when the units remain back, it becomes like the Qur'an and it cancelled, through it, the fact of the sinful and its invention. It is not ugly. And verily it is disgusting to attribute it. And the companson or the ascription of human characteristics to God with the dogmatic theologians in connection with the goodness to God. And He is Allah. And the relation of the evil with Ahraman and he is the Satan (Iblis). Verily, in the rejection of the narra-

tion of the fate is complete in their creation and their deeds and acts. And, verily it does not repeat itself for being indispensable or free from it unanimously before appearance of the opponent and it is said that in defence of the oppression the recompence is the fate in the beginning like the action or deed but the deed is the indication of it as per the saying or deed but deed is the indication of it as per the saying or view of him, may peace be upon him, They work and everything is provided to what is created and the assessment of the recompence is without any pretext to like the estimation of the deed. And its deeds are without pretexts to them, otherwise it would be said as to why Zaid became poor and as to why Amr became rich. But he does not ask as to that he does it. Again, he feels to question it when it is not realised by the fate. Allah is the highest and praiseworthy. So it is good on one's own part that he should not question or inquire about his fate also. Otherwise his questioning would amount to an oppression or the transgression. So, it is replied that it would be an oppression if it is assigned to Him, there is the succession of the effect upon the affected one but He is the highest. He asks to know that He has fixed the punishment upon him for the existence of his indication in it. Then, again, it is enquired about with questions. It is not named recompence. And the Recompence is applied to it in parallel to the Qur'an. So, it is replied that it is so because of the fact that it is a figurative expression of the kind of regulated similitude on the regulated symbol with a regulation upon the affected one after the similitude of the symbol to the affected one. It is so with them but not to Allah. But it is customarily applicable with the effect of the causes and when it is not occurred due to the causes, with their deception or misleading, then it is the effect of their causes and due to them. It is his view that the oppression is nothing but the transgression into the other's territory and then they are the master of that territory and no

country be of any other with his relation to it and it is simply the transgression. But it is not transgression of one being its owner makes use of it and it is not oppression, it is rather other than it or without them. So it is the command of the Most dignified and powerful One and Allah does not want oppression to any of his slaves and he does not wish to make use of his right of disposal. In the other's country

The oppression is related to them as per their involvement into signs. Then their qualities and attributions due to their being controversial worthy of punishment or penalty as if it is an illness or a disease to them. And if, with them, the regulation of a thing is desired and to such a thing to which there are no signs or symptoms or any causes like the infliction of the punishment in respect of the colour and quantity. Then it would not materialise so or it would be devoid of the any attribution of symptoms. And, also, the infliction of the punishment depends upon those symptoms and it is so likewise. And the sign to them is quite clear and the philosophers are in favour of the absolute fate. But some of them are the cause of some others. So there is the punishment meant for them as a disease or illness to a body. It is insaliably compulsory. There is no need of any urgency of conditions which are a must for its occurrence with their forgiving and this is not applicable to any soul of which the attributions are worthy of viewing as it changes itself to an ugly shape or a figure. And as is said by him that they (he) would compensate their quality or he would be made to enter the rising fire of Allah which rises to the heart and body as well as audibly. There can not be opposition or contradiction to it by the wisdom or the sense as is fixed and determined by Avicenna for happening of the frightening in the beginning of the deeds to many and fulfilling it with the punishment of the crime requiring to increase the profit. And the oppression or the injustice is the regulation of the thing due to without any cause

of it and it is depending on the abundance of conditions. The philosophy assumes that all the things like the obedience and transgression and the reward or compensation and punishment are depending on the divine decree of Allah and its estimation in the world is in respect of mind and soul. But some of them are the cause of some others. And when it is cut off, the defence against the injustice, then the punishment is singled out clearly. So the punishment to the soul is just like a disease to the body insalubly that is it is just like the greed of the seeker for plenty of food and it is too much for the digestion and it causes indigestion. So this punishment is one from among the requirements of necessary sins for inclination to the dis-obedience or the sins which make it necessary to happen it and its happening is the follow up of it and it is the warning of the effect of the causes to them. So this is a kind of punishment. It is so to the soul from among the distinctive traits or the characteristics because if those sins are repeated then they become the deep rooted characteristics and they become permanent. Otherwise there is the punishment to the extent of their gravity. Otherwise it would not be so deep rooted conditionally. So, if it is so grave, then its permanence is indispensable. Otherwise there would be the infliction of the punishment to its extent of the gravity, if it is by imagination due to the connection of the soul with a part of the body. And it is a strangeness of the offence or the misdeed or out of the elements or the sky changes those conditions and situations the attributions or the characteristics to the ugly picture like that one as the enemy appears into the dream with the shape of a raptile or a beast of prey just like a lion and it is a symbol from The Most Glorious and Powerful and it is a promise from Him that He would pay them their reward of their attribution or the quality that is He will make their quality a painful picture to them. And if it is through mental process, then there is no need of

any perfection of absoluteness or isolation in it. So it is inherent in his self like one is dismissed from his power or rulership. So it causes much more pain and infliction to him due to it and there is no let up of pampering of any sort apparently and if there is defilement of someone's honour in it, then it is an indication to it by the saying of the Most Powerful and The Most Glorified that it is fire intensified by Allah and raised up to the bosom of one and it is an annexure towards Allah in His respect and honour as it is the severest of all the serpents and other reptiles and ghosts. And as such corporal punishment is concerned, it is regulated and arranged for the insects with bodies. And it is carried and quoted by the learned one A Taftazani in relation to the purpose of the good reward and goodness and the punishment. They do not object to it but they depend upon audition and likewise they do not consider corporal punishment to it. But then, they do not know with particular intellectual evidences. But it is inevitable to annex the traditional evidences to them as is said by Allah, the Highest to be frightened of the fire which is intensified by the human beings and the stones. And it is warning by Him, the Highest that as soon as their skins are well-cooked we change them with other skins and this process is repeated often so that they should taste the punishment and there is no alternative to them due to the fact that their being is made of mischief only. And the accused has no way to refrain from it because other one than him is benefitted much more from it due to their human nature kneaded with rotten desire and condemned character and it is necessary to uproot it by the Great Destroyer. And there is not a thing as lessening of fear from the Most Absolute and Powerful as is said by the loving and friendly Prophet with external miracles about the power and strength of man against the fascination or sorcery and so on along with extra-ordinary people from the general public calling them for

doing charity and many of them stand firm in their affairs and their frightening becomes a painful punishment for them and it is long lasting and it makes the public to take it lightly to bear the punishment and the punishment is detached and thus the frightening is curbed and suppressed. It is said by him that the fulfilment is the reply to interfering into the affair of the fate. It is so, and undoubtedly, it is advantageous in this world and the fulfilment of the other world does not benefit one at all. It is a sheer establishment of the reply. It is only a worldly gain. It is completed with belief and resolution to fulfil it and it is gained with the gain of fulfilment by the infliction of punishment to the accused or the criminal. So it is settled for increasing the profit or the gain because it does not benefit the masses because when the listen to the promise or warning of Allah meaning the everlasting punishment to such a person like this and they are well aware that falsehood in the speech of Allah, the Highest is unbelievable. And in the speech of this person prevent their souls. And, so it gives them salvation and deliverance and success gradewise. So he bears its partial mischief and it is a punishment for his betterment.

And it is the benefit to so many and it is depending on the cutting off of a limb for the betterment of the rest of the body. And it is not good to compare his goodness with his evil doing. So the fire is the fuel to their houses and clothes. It is not associated with anything in respect of any benefit from the cooking of foods and medicines and all the other matters. So in this way it is not any kind of injustice because it is the regulation of the thing. It is not connected with its causes and here is the arrangement of the punishment depending upon its causes. And its causes grow up from matters which come over in it to raise the goodness when it is used like doing away with the rust and fit of rage moderately and the disobedience. It is obtained from the excessiveness

of both of them or negligence and infidelity or unbelief. And, surely, it is achieved by the application of mind or wisdom and speculation which express the sense or understanding of the meaning fully and partially when the middle source of them is adopted likewise the lust and negligence nullify the profit and defend the harm or the damage against their evil and make it moderate. So it is so, certainly by the infidelity and rebellion one come to know of the value of the blessing of the belief and faith and obedience and it is realised by the people of the day of judgement. And from their warriors achieve testimony of saving their lives in the good cause like the spoils and the booty and from them the lithe and land tax. And from them is achieved the benefit of repentance and disgrace and suspension of the astonishment. And besides this, it is not tolerable to our religion. And it is related that Adam had to continue his stay to come out of the fire for nine hundred and ninety nine years. Some of them say that it was in the beginning or upto the end of it. So no one remains there permanently except the unbeliever after his information and learning or it is so probable due to his mistake and fault. And he comes true of the saying of Al Jahiz and A. Ambari to be free of the punishment of the injurious. And the truth is that the Mujtahid, a jurist formulating independent decisions in legal or theological matters, based on the interpretation and application of the four usul, as opposed to muqallid never renounces in a light on the validity of the infidelity and if in the proofs and evidences of Islam, there occurs any similarity to it is due to his mistake in the defence against it. Otherwise all this is defended with the best of the evidence which is taken for granted by the men of best of the evidence which is taken for granted by the men of research and the sufism to this fact that Allah has ordained on all the things to the extent of his knowledge through the men of knowledge and their capabilities. Hence, there is

no injustice on their part because it is what is ordered to them. Otherwise it is due to what is upto them other than it when there is no existence to it and no pull out in his knowledge when it is not counted in it and there is no solution to the happenings. So they are not exonerated by the predecessors and the effect of the nonentities for their proof is necessary in view of the fact that to it the knowledge is connected and it has got appearance with the existence and for the existence in respect of it and its attainment is from the most purest bounty. It is not in the scope of ones own choice. And, verily, it is in the elaborateness of the existence to it and the obligation of its suitability to the knowledge does not expel or refute the choice because it is the knowledge, the happening or occurring of which is voluntary and this is more clear in the manner of repulsion of the injustice and it is most general on the estimation of the occurrence of the deeds due to the causes or the symptoms. The sufism takes it for granted that the fate is attribution of Allah and its estimation is to the extent of his knowledge of the realities of the things and their qualities of capability. So there is no injustice on their part because he made the thing in its wrong place and his judgement is under the sway of his knowledge in accordance with the localities or the sites which go by their should because it is under the control of his knowledge and his knowledge is under the control of its realities and their capabilities who created it. So when he created it as per the requirement then it needed the punishment as it was his command upon it. And due to it, it is an injustice as we establish that there was no hinderance to its creation and not to its capability for the specification of it with existent and no existence to these people of distinction in their souls and not in the knowledge of God, also. When there is no hitch of any kind there and it is established due to some kind of esteem and consideration then his connection with it is taken

for granted. So the knowledge does not get increased due to its diversity and it is not a target due the happenings. And the predecessors do not become numerous and not the connection. And if there is any connection to it, it does not depend upon the verification of the opposite parties. On the contrary their esteem or the consideration is not due to it. So it is said that it becomes non-existent and there is no effect to one which is non-existent. But it is effective to what appears in it from the fact of its godly existence and it has got the names. If it is apparent to each and every eye, then it becomes as per its reckoning, for we say it is so. And it is non-existent, then it is adjudged for a figure or a picture and it appears into the looking glass and it appears in some other shape. Its comparison is not said to be the appearance of a picture into the mirror. It is a kind of impression or an imprint. And there is no impression to the eyes. It is only a godly knowledge, because we assume its effect into the existence after its appearance with it. And the existence, when it appears into it with its relative proofs and it is said so and its attainment is possible. And the reply of the question is implied in itself and it is so. Undoubtedly we do not admit it that it is not created because when it is considered in consideration to the knowledge. Then beware that they the appearances to their own selves. Hence it is created for the knowledge. It is an establishment of the reply. We do not admit its attainment in consideration of the knowledge. On the contrary, the knowledge is under its control. We admit that it can be obtained from it. So it is by the way of heavenly abundance with any one's choice or intention as there is no choice of its own in respect of connection with his knowledge with the objects or things and the injustice. Undoubtedly it can be imagined in the voluntary deeds and it is so. Verily there is the abundance of existence to it, So it is also necessary because we have maintained that it is necessary.

if the knowledge is sufficient for obtaining it. And the knowledge is its attainment admixing the power and will. And the order of come to being to the perpetual knowledge. Hence the philosophers have disagreed and the proponents as it is obligatory to the self. And if his knowledge is sufficient for the obtaining of it, then it cannot be said although the worldly things are not created. So, no created thing is original in itself because it is either the existence or its connection with the material world or its specification with it and with all the existing things of the world because we call it other than the created ones. It is the material world as per its creation is known to the Truthful God and it not to the absolute existing world for we maintain that it is created in a view of its characterisation and specification. And this method or ideology that is apparent into the defence against the oppression because it is antecedent to mental process due to the injustice. It is a prejudice the person without any merit and the assumption of the parties or the opponents is with the merit of punishment with signs and symptoms and causes and that ends in the estimation of the penalty. So it does not end in the estimation of the symptoms and the causes so long as it returns to this ideology. And this ideology is more general in defence of the injustice from the ideology of the opponents because the proponents do not state with the cause and the philosophy. They do not speak with symptoms or any signal they state that no happening is verified except with the prior obligation and the other one. There is no truth and no liability or any obligation along with the bare sign and to the sufism whenever everything is depending upon the eyes and their capabilities, then it is necessary that the eyes may require a thing itself or the other by means of a symptom or a cause and both are necessary at a time also.

THE MOST SPLENDID ENDORSEMENT

A COMMENTARY OF THE BEST INDICATION OF THE
UNITY OF ALLAH.

KUTUBKHAN-E-MADARSA-E-MOHAMMADIYA

(MOHAMMADIYA SCHOOL LIBRARY) JAMA MASJID, BOMBAY, 400003)

In The Name of Allah, The most Benevolent & Merciful

All the praise be to Allah for He perfected the Man, bestowed him, with knowledge and opened to him the stores and treasures of revelation and manifestation and provided him with the inquisitive mind, the best kind of it, by the way of deduction, induction and proof and illustration having pointed to him at what is in the Holy Qur'an which is the everlasting miracle to continue over and past the ages. In it are all the secrets of all the deliberations and the art of revelation connected with them with best supportation and which disabled the philosophy and the thinkers and all the intellectuals of the different religions. They are unanimous in thinking that herein lie all the stages of the human social life. And be blessed he who amassed them after going through its revelation for forty years during which time no one was aware of what is the book and what the faith is. So he brought to their notice his religion which is superior to all the other religions. And they all were of unanimous upon extinguishing and away with the light of this religion. They were the people of ignorance and they were the rebellions. Anyway, he nullified and falsified their course of action and this made it known to his community who is most competent and how much radiance of proof he is and what a power of confidence he has got. And he is none other than Mohammed, may Allah bestow him with all of his blessings forever and never to end it with the passing of the ages and ages. And after that there was the problem of unity of

Allah and to which he saw those who agreed with it. Among them there were so many who were lacking in knowledge, practice and endorsement in relation to its genuineness in the Glorious Qur'an and the Information of the Prophethood, the correctness of the related documents and the present common people too, are bent upon that old-time ignorance, madness, and waywardness and atheism and their faces show the sign of the perplexion, the Inviter of the truth has called upon me to make my efforts to write in this connection with competence of the men of truth in view of indication and eradication of the doubt and the suspicion so that, perhaps, it may prove to be useful in pursuit of the faith and it may strengthen the hearts and minds of the Faithfuls. And also, some matters difficult to comprehend, so I saw its solution in a commentary of it enlightening the heart and minds on the universe guarantying against the enclosures which may not be burden upon the minds of the seekers, namely **THE MOST SPLENDID ENDORSEMENT, A COMMENTARY OF THE MOST BEST INDICATION OF THE UNITY OF ALLAH**. And I seek from Allah, the most kind and Acceptor of repentance to make me to it his humble and lovely creature in my efforts. Praise be to Allah who gave witness to his unity and being alone of His kind. Then he said, I stand witness it that He is one and only One, And this is the stand or the foundation of the proof of Allah. This is the indication in which is the most effective testimony to His being One and One only. And it is on the part of his angels and the men of the knowledge to argue with the help of the worldly affairs and the events to find out the nature of His existence or Being and His oneness and Unity although He is far free from such a requirement. And His blessings be, upon His Prophet who took upon himself to make an introduction to this theme by pointing at the proofs and his teachings to the mankind and it is keeping in tune with the saying of

Allah who said, I invite (you) towards the path of your master and the Hounsher with wisdom and religious exhortation and good spiritual counsel. And He granted them generously that which is the best of all and conferred upon him all the basic ideologies and convictions and different verdicts, useful for the revelations and so also all of his kins and near ones were adorned with the same powers who extended their full co-operation to him to support him by helping in writing the proofs and eradicating the doubts and suspicions and then he was guided with the confirmation of the Unity of Allah. And this is the faith in the Unity of The Right i.e. Allah absolutely confirmed by the masses in general and by us. And this is the faith of non-partnership of any one and anything with Him in His existence which makes the hearts of the opponents and deniers to burn with jealousy and enlightens the hearts of those and which is close to the mind and it is that drives out the darkness of ignorance from it and all the darkness of doubts and suspicions and brightens the mind after having eradicated all the doubts and ignorance. He is who (Allah) wipes out all the doubts and waverings of the enquirers who argue in respect of the multiplicity of his illustrious existence and being, He eradicated all such imaginary and fanciful objections. When none of the deniers were able to overcome them, they cheated their own minds by the passion of imitation. When such a hardest opposition was subsided, the most splendid proof of his Unity appeared in the garb of the Qur'an, the Glorious of which verses spoke his mind, He say "Wherever you turn you will have to face Allah" and whatever you face at, there will appear his name form among his names which itself will direct you at. Then He concluded it in the words of Allah. Vainly, his domain of power is wide-spread and expansive. Whatever is his appearance, it is for the demonstration as he is capable of it. Then he taught him about it. And there is nothing

which might require its connection to his being and there is nothing like Him. And about the same said Allah, We will show them our verses till they will realise from their own minds that whatever exists, exists and demonstrates his existence in it irrespective of its form and shape. And in its non-existence, it has no appearance but through the appearance of its existence. And this is only a signal to the proof that I, too confess and admit to it as the support and reason to His heavens and all the beings into them. Then he pointed at the proof in the words of Allah, the Highest. Is it not quite sufficient to your Master, the Nourisher that He stands witness to each and everything who he made his unity the proof of being that there exists oneness of him in the variety of things. Then he pointed at this that he could not be counted by the numbers of them. On the contrary he has overcome them by the might of his Unity. So he has concealed the multiplicity of them by His Unity. And He made it displayed by it. Then He said, Be at your guard against any doubt to the fact that He is powerful and He has got his upper hand over all the things all over the world. And in this regard, Allah the Highest says in His own words, 'He is the foremost and He is the end to it. He is apparent as well as hidden and all these four specifications are comprehended in all these things of the world. Hence, He supports his self in the beginning of all the things as well as in the end of them returning back the end of everything and his Unity is apparent in the appearance of all those appear in their different forms, colours and hidings because whatever is concealed of them, it is compulsory and whatever came to appear was bound to happen so and it was in accordance with the qualities applied to them. Then he demonstrated his whole being in his own words, 'And He is the knower of all the things. And that is so because His knowledge is Unique, And that when He is related to a particular one and only one matter and it is

connected to all, then it is necessary, it should appear from only one direction. And if it is the East, it should be only one. And if it is a knowledge, it will require knowledge to judge it if it is perfect in its nature and there is Allah's words in this regards And We are most close to him who makes his presence to Us because it is possible for Him to be aware of this closeness during the search and finding of the secret. And it is so because He is different from you and even if you attain to this closeness you don't see it because you are hidden. Indeed one who is concealed does not comprehend or measure the nearness to the goal or the time except his own nearness which is comprehended by the Universe with the integrity of time, place and relation, And in this relation there are the words of Allah, the Highest, 'We have created the mankind and we know what they bear in their minds and we are very close to it to the extent of a blood-vein because when his knowledge is concerned with what is going on into his mind and when the knowledge of it occurs his mind tempts him with wicked suggestion. And the knowledge which is unique is spread up all over by way of its appearance and it has been declared by Allah, the Highest as, 'It is with you wherever you may be by the way of illumination through His light upon you and encloses you by His appearance without touching you or separation from you. And in this respect He says. And you didn't throw the stones when actually you threw them (at the Satan) but it was Allah who threw them!' This points at this, that the throwing is related to him outwardly but as a matter of fact, in reality, it is actually related to Allah, the Highest as the outward act in the demonstration is without the show and it has no existence of itself. Hence, it is not his action of his own. Moreover, there is no doubt that it is related to His power. And His power is unique in nature about which Allah, The Highest says, 'All the things are pensable except His being. Whosoever is the

subject of this action at present is a figurative expression for the Past and the Future in the real sense. In this way, he pointed at this that it is the presence of the Truth, i.e. Allah, the Highest in whatever thing that exists. Or the object of a thing that is close to Allah, the Highest is not illuminated by its own existence. and in the first instance, its conscience turns to Allah, the Highest and secondly towards the thing and its sole purpose is one and one only about which Allah, the Highest says, 'All the things that exist on the Earth are particularized because it is the world of existence and events and decay. Hence, it signalsizes the appearance of cession of being and obliteration of self into this world to whatever exists in it. There is not outward demonstration to it self. On the contrary whatever the perpetuality of its existence is presumed to be, does not appear to be in it. That the reason of its appearance. And to enter into them the images, idols or the saints to plead with them (for favour) and which is not existent in themselves. Then how can they be worth of worship. Then again He said 'And only that will last that is the Being of your Master, the Nounsher who is apparent in that which calls attention to Him from all the respondents and this would be the testimony to it. Then He the Glorious and Generous, said, pointing at the fact that when His appearance is specified with the glorious and magnificent qualities which steers it clear of any relation with the occurrence and He is attributed the qualities of positive beauty. And He is when it appears like this kind, he is everlasting in his never ending perfection having been specified by the eternal qualities unconditional in the occurrence. There is no chance to it. Then He made to understand it. And He explains it in His words as, 'Allah is the light of the heavens and the world, i.e. the Earth. Whatever has dawned upon it, it is due to the light of His Existence and Being after having lifted the curtain between Him and its Truth.

So, all things were benefitted by His Light and Illumination to the extent of their capacity to take who are subject to the stages and steps and degrees of getting themselves polished by accepting their forms and shapes. Then He illustrated it in the garb of the light of the spirit of human body. Then he said, the illustration to his light in the world is like the light of the spirit in the pendent lamp. The human body, in it, is like a lamp and He is the spirit of that lamp in a glass enclosure or a bottle. It is the heart of the bottle as if it is a twinkling star burning and shining from the Auspicious Tree of Heaven. It is the heart and mind of the human being bestowed with various bounties abundantly with provision of olive oil to keep his astonishing feats and achievements shining in this world of incorporeal beings. And it is not a strong thing from such a crude and polluted bodies whatever may be their capacities and unless and until the fire of the spiritual measure does not work at it so as to connect the spirit with the excessive heat. Then, he said about the divine light, It is a light above the light whatsoever shines in the body above and over the light of the spirit. And it is the spirit of the Spirit and it is evident by the way of the revelations of the Prophethood. There are many informations in relation to it. About the same here are the words of the Prophet, may Allah bestow him with his blessing and may peace be upon him. His words come true. The Arabs say that his words are true. And it is coherent word except and whatever is devoid of Allah is falsehood. And it is false and nonentity. And whatever is the right, it is but the existence (of Allah). I witness its truth as there is no alternative or any excuse to it. And as the men of curtain, i.e. the mystics say there is no need of any elucidation and whatever is veiled doesn't prove to be true externally. It has not been said to violate or undo whatever is brought forth by the Qur'an through its tested and guided words, although it is that which establishes the truthfulness of

Allah saying that we do not say that his truthfulness lies in what it intended to with the help of these interpretations. And it speaks of its objectives and purposes. But not the words can achieve it. And about it there is a remark uttered by him, may he be blessed and taken care of by Allah, relating to Allah, the Most Powerful and Glorious and the slave i.e. the man is adamant to come in his close contact through gifts and superogatory performances till he falls in love with him. So, when you love Him, you are answered in the same coin, And He listens to him and His eyes see what is shown and placed before Him, Verily His ears and eyes are the auditory and visual symbols and their light is abundant with the auditory and visual light and it is found in all of his organs of his body and his powers and senses. And about it he, may he be bestowed with blessings and peace, i.e. Mohammed whose soul lies in the hands of Allah has said, 'If you lean towards the Earth to a width of a thread even then it is a descend towards Allah or towards the place of shining the Light of His Existence. If you realise these reasoning of Qur'an and the revelations, then look at other such ones from among the God sent verses and revelations in this field then you will find the general public or a part of it saying that in the prayers or worship the object is concentration on the intention. And in his words it is as, 'It is Allah that is truth if they oppose to the truth and his knowledge and the appearance of such a innumerable proofs and its closeness and his closeness to the information and about the philosophy in throwing the stones at the Satan, And as he says, 'I was hearing and seeing to his existence and hearing to the verses of the Truth, i.e. Allah and looking at them. And as per his words, 'the descendance towards Allah is towards his knowledge and it is not concealed that it is contrary to the apparent with continuation of the countenance of the reasoning in some matters, it is a flight from the doubts like the Unity of His

existence or the solutions to other matters or other than that. And we
 will abolish them by the assertions of the Unity of Existence. Hence
 the very few of such doubts will be abolished by the interpretations and
 elucidations. And if it is required to do so in respect of all of such
 doubts, it will be done so by the means of best of the reasoning. And
 there is what points at the conviction of it externally and there is what
 points at its obligation. And it points at His Unity by the best and the
 necessary proof of His Unity as described in His speech, i.e. His Holy
 book. So in order to be satisfied from it, here are the stages of which
 the first stage is in relation to the ascertainment and conviction of His
 Unity and absolute Existence on the basis of the condition of the
 totality and auxiliary partial aspects from outside. And if, nothing is
 found in this relation from the partial aspects and on the contrary
 nothing is found by the analysis. I would say that the ascertainment of
 him was external by the mode of meditation and it is more clear than
 the sun's light to the eyes as the whole search and verification depends
 upon them totally. Hence, He is above all the search and verification in
 itself. And the Light of the Sun carries the possibility that there is not
 the appearance of the things depending upon it but on the contrary it is
 due to their own when they are in front or parallel to it (the sun)
 without any cover on them, but they are hidden due to extremity of
 their appearance because when any thing goes beyond its limit causes
 opposite to itself. And that is because the extreme intensity of appear-
 ance is the extreme point of its appearance and it is the cause of its
 end. Hence, the beginning of the appearance is the cause to the secrecy
 or the hiddenness, in the like manner, undoubtedly the extremity is
 obligatory to the refraining afterwards as is the beginning prior to it.
 And the denials resemble each other in their differences additionally.
 And the things resemble to their contrary things and he has no contrary

one or his counterpart who marks him a total being to his belief wholly from among the secondary rational beings. And it is the first of the rational things which are provided with intelligence in return for the sensitive matters for that he prepared the thing entirely to share its existence amongst many a thing or partially prohibiting its partnership in the manner of sex or kind. The light of the sun has disappeared from those who claim that in the sky there is no thing behind the colours. And that is a detachment from the philosophy. It says that the light does not come from the overflowing substances of the Sun. Otherwise it would have been in motion and it would have descended to the lowest world, i.e. to the hell step by step and likewise its extermination or extradition would have come from the house while the door to it would have been shut upon it. And denial to its changing the place or its removal is not due to its dignity but it is on the contrary due to the colours of the facing it. And when there is no colour to any thing without that, then you might have seen it in the darkness where there is no obstacle to its vision with the proof of vision of a sitting one on it but not behind it. But its setting makes the necessary difference clear between the place of darkness and the location of light or brightness for acquiring the colours in their locations with additional brightness by the means of the light of the sun more than their own brightness. And if it had no setting it might have been imagined that the being colourful is nothing but a location of brightness with much more quantity of it and the colourfulness of the place of the darkness to such a quantity and the perpetuity of the existence and the generality of the things and objects from the point of view of shining upon them for a single breathing time. When there were no difference in the matter of the spirit of the existence, it would have been a reason for the insistence to the aversion of His search and ascertainment of Him out-

wardly. And it would have been to claim that if there were to be any external ascertainment, it should have been only for the formal things. and that is false because they are existing and that is why they are exceptions to the ascertainment in the first place because of their existence. And if nothing of the formal comes along, that is plain falsehood. Or if it comes along and if nothing is of any use then that too, is a plain falsehood, and if there is any use of the ascertainment then it is only a precise ascertainment. And the gain without that would be an achievement of the gain or like that. Hence, it necessitates collection of illustrations or its similiarities. So, it is necessary that there should be two kinds of ascertainment to each and every wordly and formal thing. That is also a falsehood. Then again, if there should be any ascertainment of outwardly wordly formal thing it should be a positive ascertainment in the mind requiring the existence of mind and it is an outside affair and it is impossible to refrain and restrict the existence of any a single thing at different places.

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CHAPTER XIX

A RABIC BOOKS of Shaikh Makhdoom Ali Fakihi Mahimi

- (1) **Awalatul Tawheed**
- (2) **Ahlatul Taid Fis Fi-Sharah Awalatul Tawheed**
- (3) **An-Nurul Azhar Fi Kasf Simul Qaza wa Qadr**
- (4) **Khusus-Nam Fi Sharah Fususul Hikam**
- (5) **Ma Sarah Al Qusus Fi Sharahul Firusus**
- (6) **Jawahirul-Lataif Fi Sharah Awariful - Maarif**
- (7) **Tarjuma wa Sharah Lamaat Iraqi**
- (8) **Iratal Daquaq Sharah Miratul Haqaiq**
- (9) **Alwajud Fi Sharah Asmaul Mabud**
- (10) **Fiqha Makhdoomi**
- (11) **Fatawa Makhdoomi**
- (12) **Inamul Mulkul alam Ba Hukum Hukmul Hikam**
- (13) **Aj-jual Azhar Fi Sharah An Nurul Azhar**
- (14) **Risalatul Rafia Fil jamawa Tawfik Bari Israrul Haqiqawa Anwarul Shariah**
- (15) **Amleque Nasah**
- (16) **Zaminul Insan**
- (17) **Risalatul Rafia Fil-Jamawa Tawfik Ban Israrul-Haqiqat wa Anwarul Shariah**

Main Work of Hazrat Makhdoom Ali Mahimi

- (1) **Tafsir-e-Rehmani wa Tabsirul Manan (835 Hijra Egypt)**
- (2) **Tafsir-e-Rehmani wa Tabsirul Manan (835 Hijra Beirut)**

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An Officer and a Prayer Room

[The mahim dargah and mahim police station are bound together very strongly]

By : MANOJ NAIR

There is anteroom adjoining the Senior Police Inspector (SI)'s chamber in the Mahim Police Station building where no one steps in their footwear on. Redolent with incense, flowers and herbs, the Makhdum Baba room is the office of the Makhdum Baba Sandal Committee of the Greater Mumbai police.

Every year during the Urs of Hazrat Shaikh Makhdum Ali Mahimi of the Mahim Dargah, the Senior Inspector of Mahim Police Station walks out of the room with a silver *tabuk* (a large plate) on his head. The *tabuk* is laden with silver utensils, a gold woven *chaddar* (large shawl) flags and other ceremonial articles stored in the room. As a police officer marches at the head of procession to the Mahim Dargah, he is followed by colleagues carrying similar *tabuks*. The first *chaddar* offered at the Urs belongs to the Mahim police station.

It is a practice that has its origins in the days when an English police inspector headed the police station. And thereby hangs a tale that binds the Mahim Dargah and the Mahim police station.

In fact there are many stories pointing to the origin of the practice. One story talks of how the Baba appeared before a policeman and saved him from a smugglers landing on the beach near the Dargah, thereby endearing himself to the police.

"There is also a story about how the Baba breathed his last laying in the lap of a policeman. But whatever the story of the origin of the practice. The police are now deeply involved in the annual Urs," says senior Inspector Shamrao Jedhe of Mahim Police station.

The stories may be numerous. But in record, the practice started in

the 1920s when an English Inspector S S E Raymond 'Esquire' headed the Mahim police station. Blessed once by the miraculous powers of the Sufi saint who is believed to have lived between 1335 and 1360 AD Raymond became regular at the Dargah.

In 1920, the Makhdam Baba Sandal Committee of the Greater Mumbai police was established and when the Mahim police station building was built in 1923, a room was given to the committee to store the chaddar and other relics that are taken to the Dargah during every Urs. The Senior Police Inspector is the 'ex-officio' Chairman of that Committee.

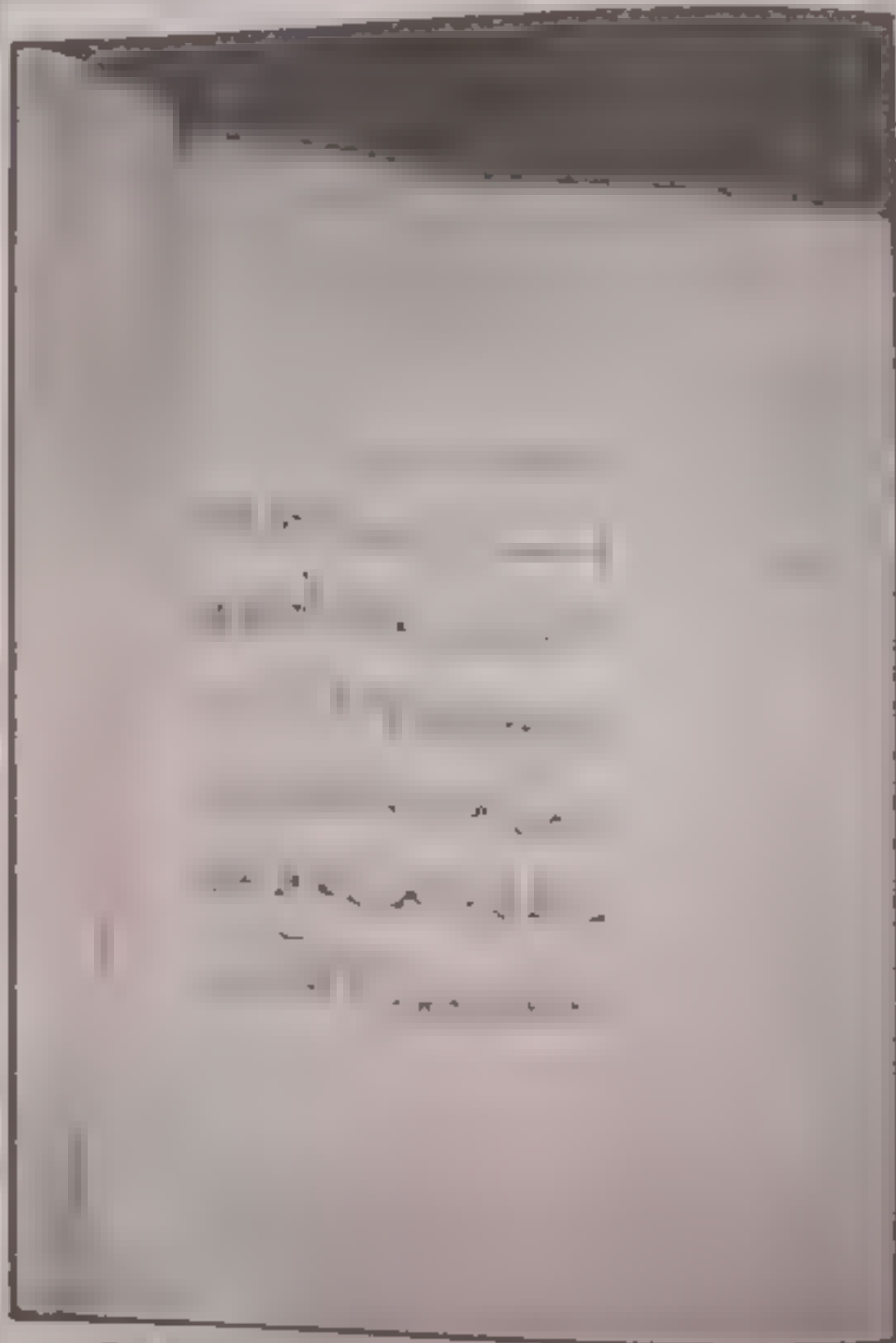
During the Urs, the entire police force in Mumbai contributes for the 'Sandal' or scented offerings to the Dargah. "For 10 days during the Urs, it is a festive season for the police station. The entire police station is decorated and police officials from all over the city come for a visit" says Jedha.

On the first of the Urs, normally celebrated in November-December, the Holy Quran is recited in the senior inspectors room and after the noon prayers, the police procession starts for the Dargah. It is only after the police ceremony that other sandals are offered at the shrine. There are musical programmes in the police station's courtyard.

People irrespective of their faiths come to the Dargah. Some for good matrimonial matches for their children. Students come to pray for success in examination. "People come here with their problems. The Daba is like a *Wali* (friend) who conveys the problems of the devotees to Allah."

But the police also pray here for success in investigating cases. "There was a story that when there is a major crime in the area, the officer investigating the case comes here to pray. The case usually gets solved," says Ibrahim Merchant, a businessman who lives near the Dargah.

[Manoj Nair, Sunday Mid Day October 15 2000]



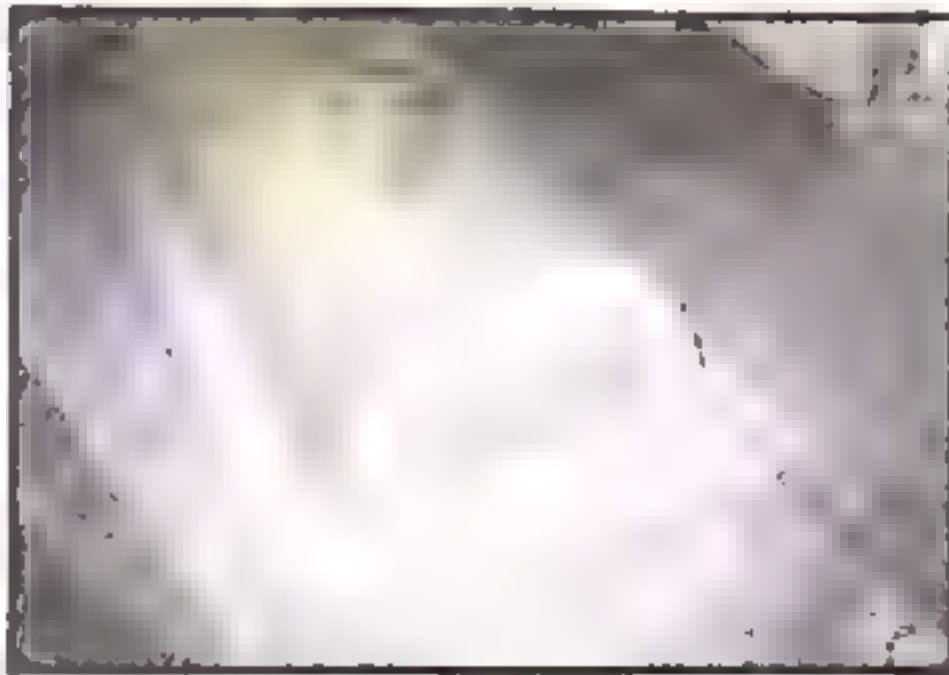
The Deer & Hares of the Mountain
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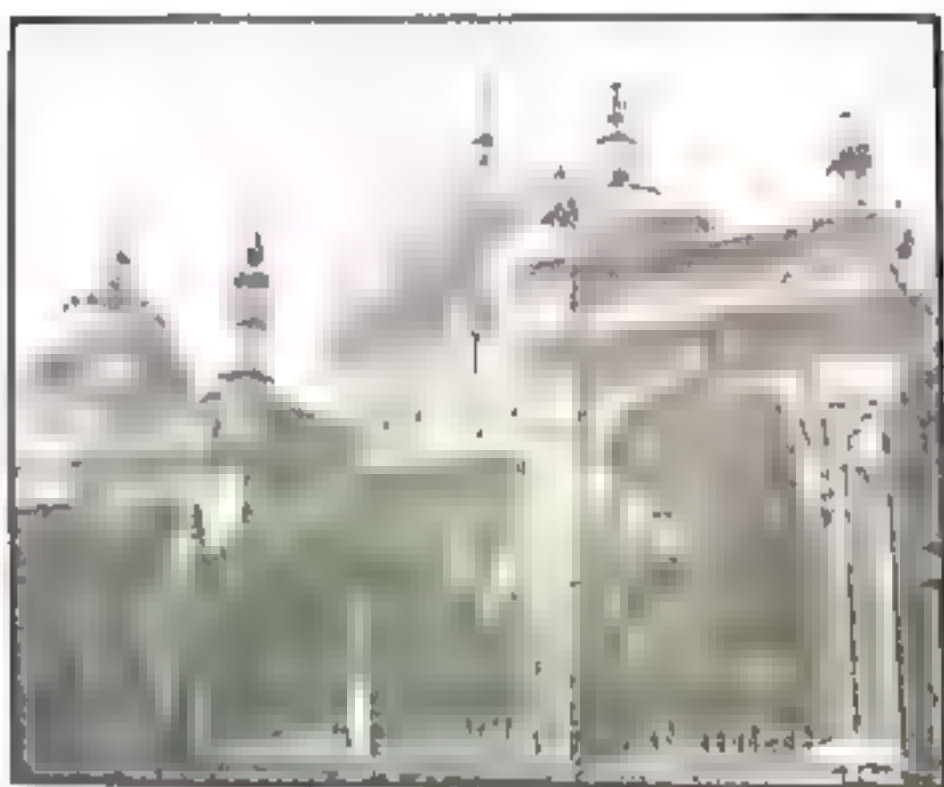
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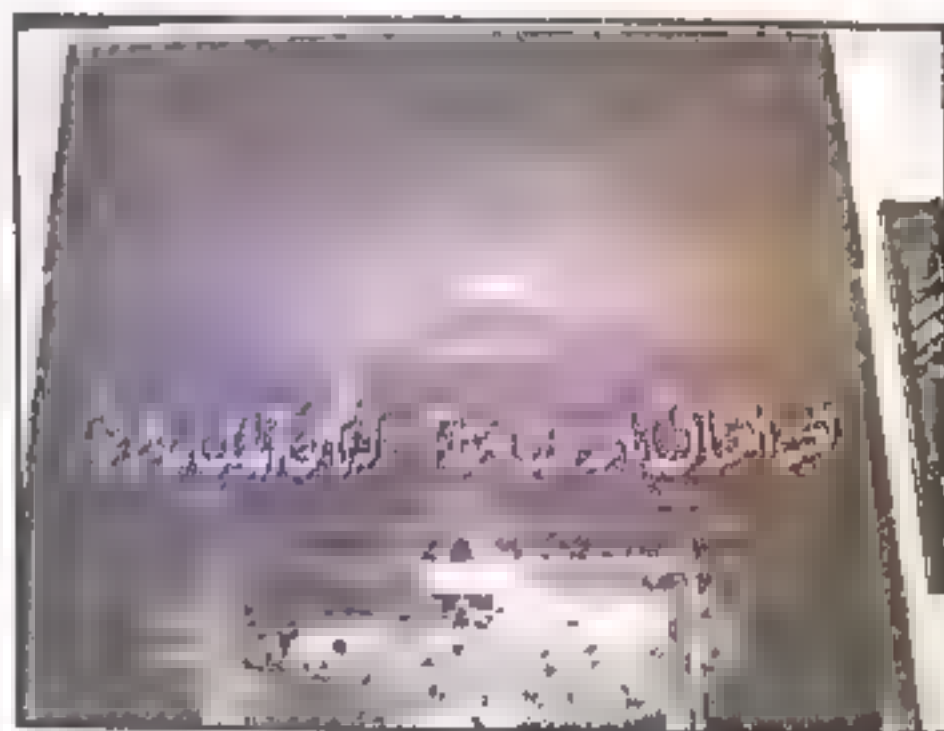
*Mazar Mubarak of Hazrat Jafar Tay-yar Mo'tah-Jordan
Great Great Grand Father of Hazrat Makhdoom Ali Mahim.*



*Hazrat Awn Bin Abdullah Bin Jafar Tay-yar (R.A.)
Hosib (Karbala)
Great Great Grand Father of Hazrat Makhdoom Ali Mahim*



*Wide View of Mazar Muqaddas
Hazrat Makhdoom Ali Mahimi (R.A.)*



*Western Door of Mazar Muqaddas
Hazrat Makhdoom Ali Mahimi (R.A.)*



*Main Entrance Door of Dargah
Hazrat Makhdoom Ali Mahumi (R A)*

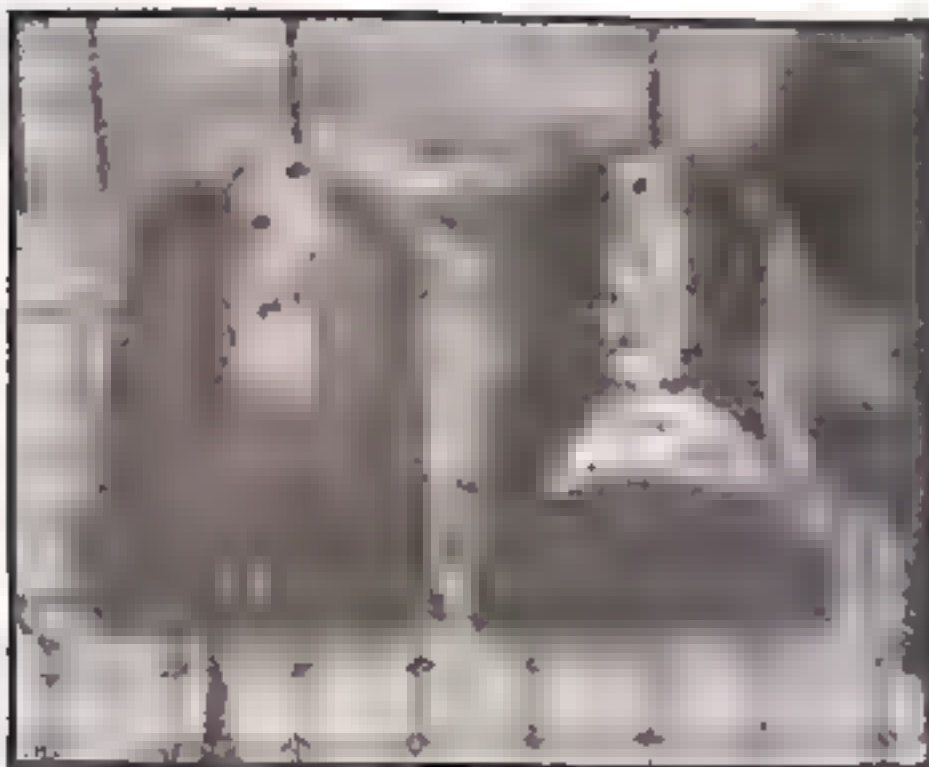


Tomb of Hazrat Makhdoom Ali Mahimi (R A)

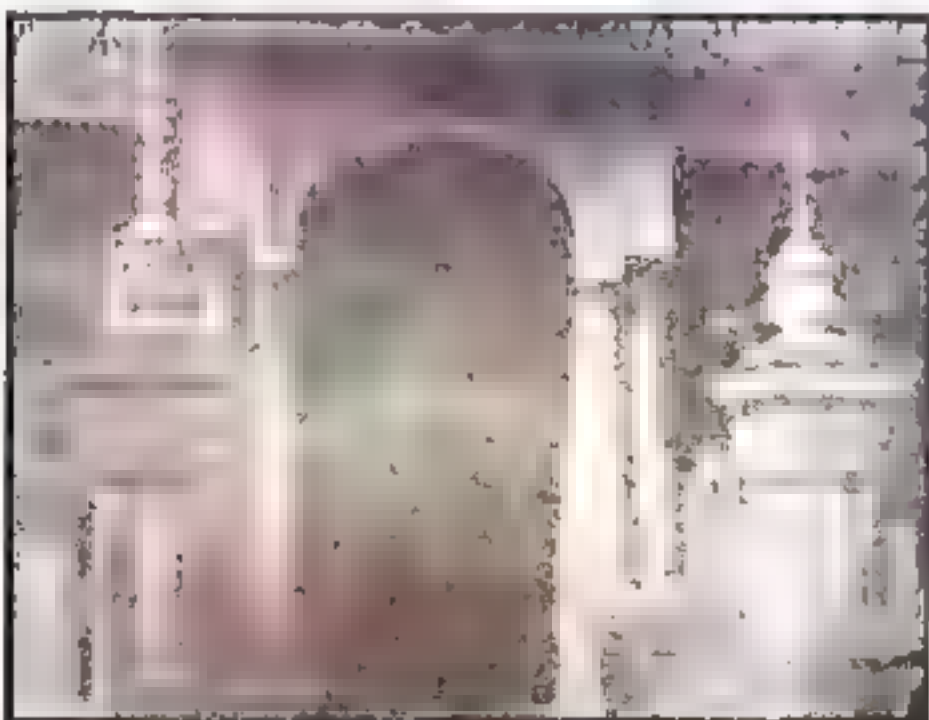


*Naat Khwan Police Inspector Arun Dashmukh
Offering Chader Sharif on the Eve of Urs Sharif Jan '2001*

Photo : Inquilab (Urdu Daily)



*Mazar of Maid Servant and She Goat of
Hazrat Makhdoom Ali Mahimi (R.A.)*

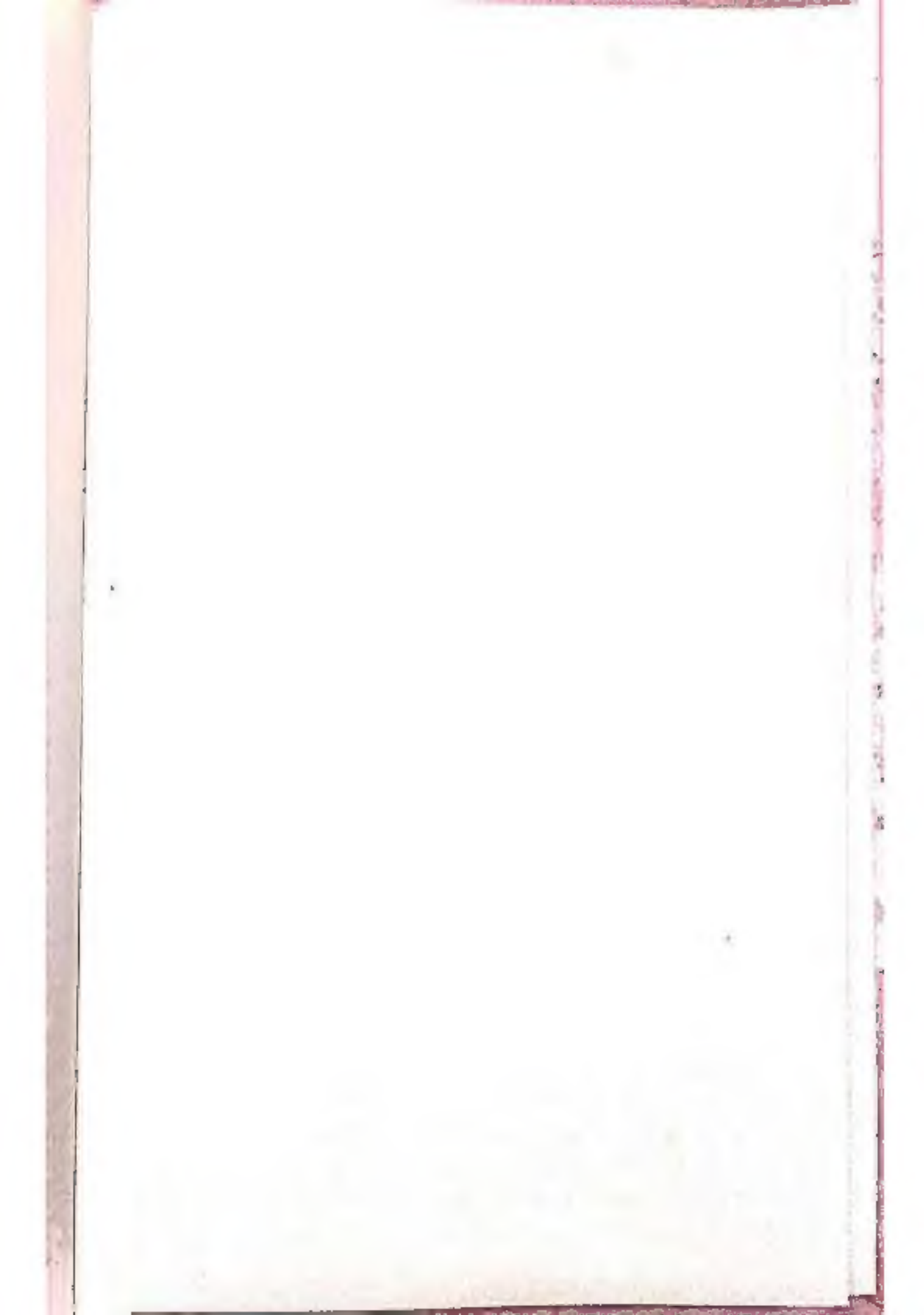


*Exterior Western Door of Mazar Muqaddas
Hazrat Makhdoom Ali Mahimi (R.A.)*



*Devotees Offering Idd Namaz
at Hazrat Makhdoom Ali Mahimi Masjid
Main Gate Mahim Dargah Sharif*

Photo Urdu Times (Daily)





يَا شَفِيعَ الْوَرَى

حضور صاحب البركات حضرت سید شاہ برکت اللہ عشق مرشد تعالیٰ عن

يَا شَفِيعَ الْوَرَى سَلَامٌ عَلَيْكَ	يَا نَبِيَّ الْهُدَى سَلَامٌ عَلَيْكَ
خَاتَمَ الْأَنْبِيَاءِ سَلَامٌ عَلَيْكَ	سَيِّدَ الْأَصْفِيَاءِ سَلَامٌ عَلَيْكَ
رَجَّئْتُ يَا مُصْطَفَى سَلَامٌ عَلَيْكَ	لَكَ أَهْلِي فِدَا سَلَامٌ عَلَيْكَ
أَعْظَمَ الْخَلْقِ أَشْرَفَ الشُّرَفَا	أَفْضَلَ الْأَزْكِيَا سَلَامٌ عَلَيْكَ
طَلَعَتْ مِنْكَ كَوْكَبُ الْعُرْفَانِ	أَنْتَ شَمْسُ الْفَلَاحِ سَلَامٌ عَلَيْكَ
كُشِفَتْ مِنْكَ ظُلُمَةُ الظُّلُمَا	أَنْتَ بَدْرُ الدُّجَى سَلَامٌ عَلَيْكَ
أَحْمَدٌ لَيْسَ مِثْلُكَ أَحَدًا	مَرْحَبًا مَرْحَبًا سَلَامٌ عَلَيْكَ
وَاجِبٌ حُبُّكَ عَلَى الْمَخْلُوقِ	يَا حَبِيبَ الْعَالِي سَلَامٌ عَلَيْكَ
مَطْلَبِي يَا حَبِيبِي لَيْسَ سِوَاكَ	أَنْتَ مَطْلُوبُنَا سَلَامٌ عَلَيْكَ
مَقْصِدِي يَا حَبِيبِي لَيْسَ سِوَاكَ	أَنْتَ مَقْصُودُنَا سَلَامٌ عَلَيْكَ
إِنَّكَ مَقْصِدِي وَمَلْجَأِي	الْمُدَّعَا سَلَامٌ عَلَيْكَ
سَيِّدِي يَا حَبِيبِي مَوْلَانِي	لَكَ رَوْحِي فِدَا سَلَامٌ عَلَيْكَ
مُهَيِّطُ الْوَحْيِ مَنَزِلُ الْقُرْآنِ	صَاحِبُ الْإِهْتِدَا سَلَامٌ عَلَيْكَ

هَذَا قَوْلُ غُلَامِكَ الْعِشْقِيِّ

مِنَهُ يَا مُصْطَفَى سَلَامٌ عَلَيْكَ